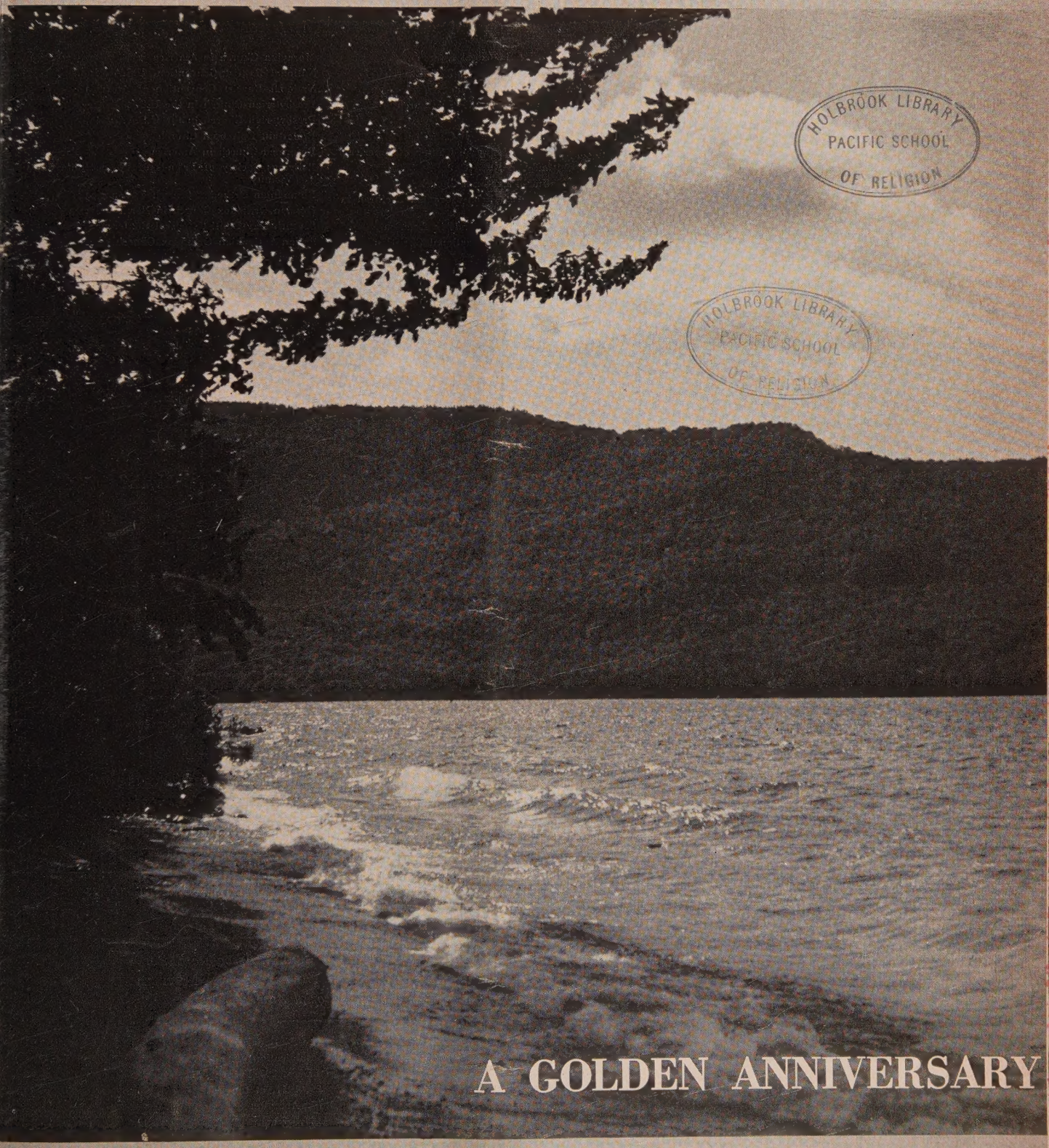
NATIONAL COUNCIL

OUTLOOK

MAY 1952



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A GOLDEN ANNIVERSARY

Spring Book Number

Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

United Church Women, Board of Managers, Green Lake, Wis., May 11-16
Department of Research and Survey, Executive Committee, New York, N. Y., May 23
Department of Social Welfare, Church Conference of Social Work, Chicago, Ill., May 27-29
Division of Foreign Missions, Executive Committee, New York, N. Y., June 5, 6
General Board, Chicago, Ill., June 11
Staff Retreat, Lake Geneva, Wis., June 12-16
Association of Council Secretaries, Lake Geneva, Wis., June 16-21
North American Assembly on African Affairs, Springfield, O., June 16-25
National Fellowship of Indian Workers, Green Lake, Wis., June 30-July 5
Committee on Audio-Visual and Radio Education, Green Lake, Wis., September 6-8
Department of the Urban Church, Committee on Management, New York, N. Y., September 9
Division of Home Missions, Executive Committee, New York, N. Y., September 18
Seminar for Church leaders in connection with AF of L. meeting, New York, N. Y., September 18
General Board, New York, N. Y., September 24

Other Meetings

African Methodist Episcopal Zion Church, General Conference, Brooklyn, N. Y., May 7-21
American Bible Society, Annual Meeting, New York, N. Y., May 8
International Convention of Disciples of Christ, Chicago, Ill., May 19-23
American Baptist Convention, Chicago, Ill., May 19-23
Presbyterian Church in U.S.A., General Assembly, New York, N. Y., May 22-28
United Presbyterian Church of North America, Albany, Ore., May 30-June 4
Reformed Church in America, General Synod, Buck Hill Falls, Pa., June 5-11
Presbyterian Church in the U. S., General Assembly, Charleston, W. Va., June 5
Church of the Brethren, Annual Conference, Richmond, Va., June 17-22
Evangelical and Reformed Church, General Synod, Tiffin, O., June 17-22
Congregational Christian Churches, General Council, Claremont, Calif., June 18-25
Joint Committee of International Missionary Council and World Council of Churches, London, England, July 2, 3
Lutheran World Federation, Hanover, Germany, July 25-August 3
Mennonite World Conference, Basle, Switzerland, August 10-13
World Council of Churches, Executive Committee, Nykobing, Denmark, August 11-19
World Council of Churches, Faith and Order Commission, Lund, Sweden, August 15-29

THE COVER

The cover picture of Silver Bay, on Lake George, N. Y. reminds us of the golden anniversary of the interdenominational Missionary Education Movement. (See page 9.)

Vol. II, No. 5, May 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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(*Right*) Chinese volunteers for Korea ride through Peiping's streets in youth parade (*Below*) Barbara Welles of WOR questions Rev. Darius Lee Swan, Presbyterian missionary at Nanking University until the Communists forced him to leave.

Behind the Bamboo Curtain

By William W. Clemes

EVER since the communists came to power in China, mission leaders in this country for the most part have maintained a discreet silence. At first this silence was based on a "let's wait and see attitude." Later, when it became obvious that foreign missionaries would have to leave, mission executives were reluctant to speak out for fear of reprisals and disagreeable incidents in China.

Last month, the China Committee of the National Council reached the conclusion that the time had arrived for them to reveal what was going on behind the "bamboo curtain."

The facts shattered for all time the notion that the church might happily survive free from control under a communist regime. The China Committee, of which Rev. Wallace C. Merwin, one-time Presbyterian missionary in China, is executive secretary, revealed that approximately 40 American Protestant missionaries are being held in China against their will.

Of this number, about half are women, and two are children. Eleven of the missionaries are imprisoned, while most of the others are either under house arrest or greatly restricted in their movements.

Efforts to aid the imprisoned missionaries, Mr. Merwin said, have been met by "a stone wall" of silence.

A statement adopted by the China Committee for circulation to its 30 constituent denominations, said these missionaries "are being held contrary to all the practices of civilized nations. None of the imprisoned are prisoners of war in any sense of the word."

Mr. Merwin, and others familiar with China, believe the missionaries are being detained primarily for propaganda purposes. They point out, for example, that shortly after the entrance of the Chinese into the Korean war, missionaries found it next to impossible to secure exit visas.

A recent case of a missionary imprisoned in connection with the clamorous communist campaign against the alleged use of germ warfare by American pilots is typical of the type of arrest being practiced by the communists.

"An air raid alarm was staged in the city where this missionary lived," Mr. Merwin explained. "School children were sent out with nets and cloth to catch the insects which the communists said were being dropped by American planes. The missionary was picked up

(*Continued on page* 14)

Is the "Effective Layman" a Myth?

No, answers a Chicago attorney, himself an active layman*

By Horace A. Young

WHAT is, or who is this effective layman?

In the first place, the effective layman participates actively in the work of the local church. Of course, any of us can be a layman. If you join the church and do not get ordained as a minister, then you are a layman. But are you an effective layman?

Here I am reminded of the sage remark of the ancient Negro, Uncle Tobe. When oil was discovered near El Dorado, Ark., one of the visitors said to him, "This is not very good soil around here, is it?" Uncle Tobe replied: "Nawsuh! Boss! all dis country was good for befo' dey found oil was to keep from being a hole in the ground."

If I may make a parallel, "Is my value to my church just to keep from being a hole in the ground?" By an effective layman, we mean one who by the application of effort causes things to happen.

The effective layman is a regular attendant at the Sunday morning worship services of his church. He attends church for several reasons. When he became a member of the church he promised in the face of the congregation that he would attend the services of public worship. But even if he had not promised, he would attend for other reasons. He finds the music beautiful and inspiring. He finds great value in those parts of the service in which he participates with his fellow-laymen. He hears a good sermon. And I go further and say that any layman who through indifference or through design fails to hear these sermons is hurting himself most of all and incidentally hurting his church. This relation of minister and people is a mutual relationship and any appreciable increase in church membership is a great inspiration to the minister.

The effective layman not only attends church but he helps out with the work to be done. The church school is nearly always in need of help. The job of church school teacher is one of the best and most challenging jobs you can have. It is not easy to see immediate results. But when I meet some of the fine young men and women who were in my fourth grade class 16 or 18 years ago, I like to believe that my efforts might have contributed something to the result and, if they did, I am more than repaid. There are, of course, many other jobs that need to be done around a church. And I am told on good authority that, if you are not asked to take responsibilities, it is quite proper and perfectly good church etiquette for you to volunteer your services.

The effective layman as a participant in church affairs is a generous contributor to the financial support of his church. If his back is to the wall, he may rise to heights of heroism and in eleven years remove a large debt. But when the crisis is over and the problem becomes one of inflation and increasing budgets, he faces squarely this problem and does his share.

In the second place, the effective layman strives to be an effective citizen. We are not satisfied with the international scene and we are not satisfied with the state of the nation. Go back with me ten years to February 1942. Pearl Harbor was a recent event and preparation for war was the order of the day. During the four years that followed, all of us without exception were called upon to make sacrifices which theretofore we had not even dreamed of, and those sacrifices we made gladly for we felt that we were doing something for our beloved country. As we look back from this vantage point ten years afterward we may, in our disappointment, ask: "Is this the America for which we worked and sacrificed?"

Is there any answer? Yes, I believe there is an answer. That answer will be given when every citizen goes to the polls at every election and exercises his right and his obligation to vote. The effective layman is interested in good government because only under good government can we have a safe and sound community life. The effective layman is also an effective citizen.

In the third place, the effective layman is one who seeks spiritual development. Thus far we have been considering a schedule of activities. It is a matter of experience, however, that when the layman undertakes a full schedule of activities he soon finds that mere resolution and determination are not enough. He soon finds that he heeds help. It is then that the effective layman turns to his God and seeks spiritual development. This he may do in a great number of ways. One of these is the *daily reading of the Holy Scriptures.* There he will find beauty and help and inspiration and the answer to many of his problems. He has undertaken a task of church work and finds it irksome. What shall he do about it? He may find the answer in St. Luke, Chapter 9, Verse 62: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." It is a strong answer and a challenge which only an effective layman may accept.

The effective layman is also a praying layman. He discovers from his experiences the necessity for prayer and the value of prayer. Therefore, at intervals during each day, he communicates with his God, in humility thanking Him for all blessings, confessing all sins and shortcomings and asking for divine guidance for the tasks at hand.

Who is the effective layman? He is the one who takes an active part in church activities, by his attendance, his work and his financial support. He is also a good citizen who wisely and regularly exercises the right and obligation to vote. He enriches his spiritual experience by the deepening of his devotional life. But you say: This effective layman is only a myth, he is only an ideal or kind of standard which exists only in the mind of the speaker. I do not accept that answer. There are some of these characteristics in all of us. By devotion to duty and the help of Almighty God these ideals are largely attainable. Let us resolve today to devote ourselves during the weeks ahead toward their attainment.

* Excerpts from an address given on Laymen's Sunday in the Wilmette Parish Church, Wilmette, Illinois

Economics for Pastors

"To increase the minister's effectiveness as a pastor in an industrial society" —this is the objective of the "School of Church and Economic Life" July 7-26 at the University of Chicago. The school is jointly sponsored by the Federated Theological Faculty of the University and the National Council's Department of the Church and Economic Life.

Courses include:

Economics for Pastors, Henry F. Williams, College of Commerce and Business Administration, University of Illinois;

Religious Foundations for Social and Ethical Issues, John B. Thompson, professor of Christian ethics, and Victor Obenhaus, associate professor, Church in Agricultural and Industrial Life;

Churches and Community Dynamics, Kermit Eby, associate professor of the Social Sciences and formerly research director for the CIO.

Registration is in charge of Prof. Victor Obenhaus, Director, 5757 University Avenue, Chicago 37, Ill.

A New Testament for her friends

FROM Mary Alice WITH LOVE

WHEN pretty Mary Alice Hanlin began her job of proof-reading the New Testament in Kusaien, more than a year ago, her braids hung down against the edge of the table as she worked.

Now, to match her dignity as a freshman at Oklahoma City University, she wears her hair up. Still in her teens, she's finishing her labor of love now.

This is for her friends on the island in the South Seas, most of whose Bibles were destroyed during the war.

She speaks Kusaien fluently, but there was also her school work, her job as secretary to the University's field director, her activities in her church and in the United Christian Youth Movement.

Mary Alice spent some two years on the island of Kusaie, in the South Pacific. Not the Rodgers and Hammerstein version of South Pacific, but a real island, where her father, Dr. Harold F. Hanlin, was head of the Kusaie Christian Training School. There students studied music, handicrafts, agriculture, Christianity and the three R's in the morning, and worked afternoons on the thousand acre plantation that supplies most of the food for the school.

Dr. and Mrs. Hanlin, Mary Alice and her younger brother and sister, John and Ruth Ann, were the only American family among 1700 brown-skinned islanders.

The whole family helped in the school. the youngsters learned to swim and to fish, native-style, catching the fish in a net. Mrs. Hanlin learned to cut grass with a butcher-knife, and to stroke an oar on an out-rigger canoe.

This latter talent was useful; for on Kusaie the mail comes only once every three months, on a ship that lands on the other side of the island—eight miles away.

As soon as the ship was sighted coming over the far blue horizon, the whole family, with a native crew, would rush into a freight-carrying out-rigger canoe and paddle around to the harbor, riding with the tide. There the ship would unload mail and trade goods, and pick up the island's money crop of copra.

The Hanlins would stay overnight in a thatch-roofed house by the harbor and ride back in their out-rigger when the tide had turned next day.

Dr. Halin had become interested in the South Sea islanders when he served as a Navy chaplain on Kwajalein and Guam in World War II.

A professor of New Testament Greek at Butler University School of Religion in Indianapolis before he joined the Navy, Dr. Hanlin was impressed with the way the islanders accepted Christianity.

Actually, when the U.S. Naval Commission, under Rear Admiral Wright, visited the islands after the war and asked the liberated people what they wanted first and most, the answer they got time and again was "Send back the missionaries!"

Dr. Hanlin and his family were sent by the American Board of the Congregational Christian Churches, which has had missionaries in the Micronesian Islands since 1852.

Dr. Hanlin is on the island of Truk, now, as field superintendent for the entire Micronesia Mission, in the Caroline and Marshall Islands. He will be in the islands when the mission celebrates its hundredth anniversary this summer.

His wife is in Oklahoma City with their daughters—Ruth Ann is going to public school there—and son John is at a boarding school in West Virginia.

Mrs. Hanlin is chairman of the School of Missions for the committee on the

(*Continued on page* 12)

"Send back the missionaries," they said

THE MORAVIANS

Protestants for 495 Years

Jan Hus, rector of the ancient Charles University in Prague, started the Moravian tradition of education.

The Moravian churches this year began the celebration of an historic anniversary. From time to time in the OUTLOOK *we hope to have similar stories on other church families in the National Council—stories on their great traditions and their distinctive contributions to the building of this country and its spiritual life.*

THE EDITORS

By BEATA MUELLER

MEMBERS of the Moravian Church and the Evangelical Unity of Czech-Moravian Brethren this spring celebrated the 495th anniversary of their heritage—the Unitas Fratrum, or Unity of the Brethren.

Theirs is a history of Protestantism that dates back before the Reformation. It is a history that has been interrupted by war, persecution and legal suppression, but the heritage has lived and grown.

In this country, Lititz, Pa., was founded by Moravian settlers in 1747 and named for the estate in Bohemia where the Unitas Fratrum was founded in 1457.

The famous Easter sunrise service in Winston-Salem, N. C., is a tradition the Moravians brought with them more than two centuries ago from Saxony.

The celebrated Bach choir in Bethlehem, Pa., is also part of the heritage of a people famed for choral singing. It was the Moravians who published the first Protestant hymnal in 1501. Their men's choirs still sing the ancient, stirring Hussite Hymn, "Warriors of the Lord Almighty," that dates back to the religious wars of the early 15th century. Legend has it that once it so terrified the opposing troops that they put down their arms and fled.

For the Moravians are the spiritual descendants of the Bohemian priest, Jan Hus, who was burned at the stake in 1415 for his insistence on the Bible as the foundation of Christian faith and life.

The Czech-Moravian Brethren in Texas still hold their synods and conventions on July 6 in memory of the day of his martyrdom.

The execution of Jan Hus was followed by 16 years of the bitter and bloody Hussite Wars.

In the period of comparative peace that followed, a group of followers of Hus found haven on the estate of Lititz and founded the fellowship that became the Jednota Bratrska, the Unitas Fratrum.

In spite of persecution and repression, the group played an important part in the religious life of Bohemia, Moravia and nearby Poland, for two centuries.

From 1579 to 1593 they prepared the Kralitz Bible, still used by Czech-speaking people everywhere. It did for the Czech language what Luther's Bible did for German, what the King James Version did for English.

But then, in 1618, began the violent time of the Thirty Years' War and the Counter-reformation. Many members of the Unity were killed or exiled from Bohemia.

Among the exiles was their bishop, Jan Amos Comenius, known throughout Europe as one of the great educators of

this day. Governor John Winthrop of Massachussetts asked him to head the new Harvard College in this country, but Comenius refused, hoping one day to return to his own country.

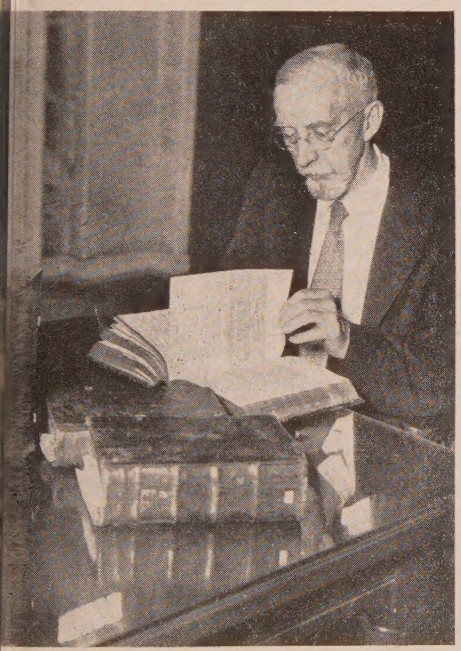
It was almost a century later that the first Moravian settlers came to the New World.

In 1648, the Treaty of Westphalia ended the organized existence of the Moravian Church, began what is known as the time of the "Hidden Seed," when the movement went underground, and the worshippers met in secret.

But in 1722, a nucleus of the brethren left Moravia, settled on the Saxony estate of the young Count Nicholas von Zinzendorf, and began the Renewed Moravian Church.

From there in 1732 the first missionaries went to the West Indies and in 1735, the first Moravian emigrants left for Georgia—partly to serve as missionaries to the American Indians. Unsuccessful in Georgia, they moved to Pennsylvania, where they founded what is now the city of Bethlehem in a Christmas Eve service in 1741.

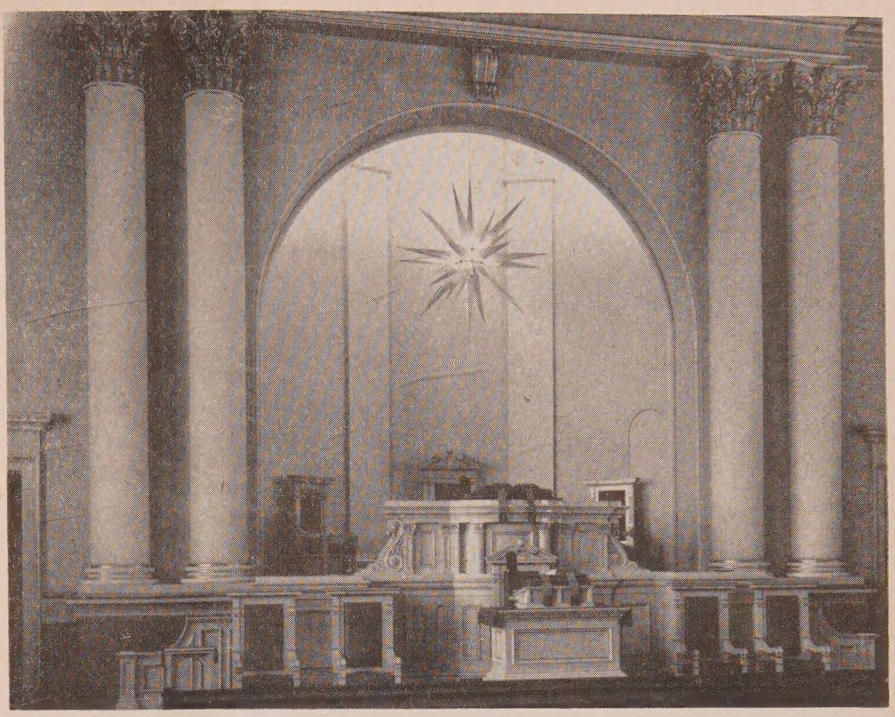
Their strong impulse to missionary



work among primitive peoples led them to send out their first American missionary in 1769 to the West Indies. In 1778 they incorporated the Society for Propagating the Gospel, now the oldest mission society in America.

Next to the church's mission work, its most important contribution may have been its schools, to which many non-Moravian children came. The Moravians founded the first girls' boarding school in America in 1742, which is now the Moravian Seminary and College for Women in Bethlehem, Pa.

It served as a hospital during the American Revolution, and later George Washington's niece was one of its students.



The Moravian Church (Unitas Fratrum) in America is divided into two provinces, the Northern, with headquarters in Bethlehem, and the Southern, with headquarters in Winston-Salem, but the division is purely geographical and there is complete cooperation between the two. Since 1900, the number of churches in the U. S. and Western Canada has grown from about a hundred to 150, and the membership has more than doubled to over 48,000.

The Moravians have the three traditional orders of the ministry, deacons, presbyters and bishops, with a succession that has passed down intact from the Bohemian brethren. Their bishops, however, are regarded mainly as spiritual leaders. Although they often serve in executive positions, their one distinctly

(*Continued on page* 21)

(*Above*) The Advent star hangs in the 150-year-old Central Moravian Church in Bethlehem, Pa.

(*Left*) Bishop S. H. Gapp examines the original Kralitz Bible in the Moravian archives in Bethlehem.

(*Below*) George Washington's niece studied at this Moravian seminary.

A Bridge Westward Across the Country

By Donald C. Bolles

"WE HAVE projected a bridge of cooperative Christianity reaching westward across the country."

This was the comment of Dr. Edwin T. Dahlberg, chairman of the National Council's committee on headquarters location, as the committee unanimously adopted its report for the consideration of the Council's General Board. Thirteen members of the 24-man committee were present at the meeting in Chicago's Hotel Morrison on April 18.

The committee recognized that coordination of the Council's headquarters with those of its constituent communions and their boards and agencies is needed.

It projected the idea that not one but possibly two great religious centers might be established in the United States, and proposed that during the next biennium the Council consult the denominations and other interdenominational agencies.

With regard to the immediate future, it proposed that temporary headquarters for "at least a decade" be continued in New York City and that the National Council establish as quickly as possible a major office in the central part of the United States, as "far west as St. Louis or Chicago."

The committee expressed the hope that the choice of this midwest city might be made before the General Assembly meets in Denver in December and urged that this task and others be assigned to a continuing committee of ten members or more drawn from the present committee. It emphasized that the criteria adopted earlier by the committee serve as the basis of selection. One of these criteria is that the city be as free as possible from racial prejudice in all phases of community life.

The committee recommended the continuance of regional offices already established and proposed study of the wisdom of establishing others. It specifically recommended the continuance of the office in Washington, D. C., and its expansion as a branch of the Council's administration; also the Southeastern Office in Atlanta, Ga., and an office in the Southwest, now located at Fort Worth, Texas.

Dr. Dahlberg expressed the feeling of the committee when he said:

"We have gone far to meet the wishes of all people, both in the East and in the West. We have given heed to grass roots sentiment as well as that of the denominations. It would have been fine if we could have selected a city, but I believe that we have taken the wisest and most practical action."

Dr. J. Earl Moreland, chairman of the subcommittee whose report had enabled the full committee to reach agreement, said:

"The problem seems far less complicated than the committee discovered it to be. We have proceeded to work realistically in the light of many complex problems. We have made definite recommendations in two areas—first, toward solving the urgent, immediate problems of the Council in order that it may do its work; second, we have presented a long range plan of consultation and study, in cooperation with denominational leaders in order to select the midwest office whereby the National Council may fulfil its mission of service to the nation."

The four-point report presented by Dr. Moreland's committee and adopted by the headquarters committee after several editorial changes is as follows:

"1. That there be a major midwest office to serve as a bridge toward the ultimate achievement of a strong Protestant center in the heart of the nation, which may become the future national headquarters for the National Council if such action seems advisable after consultation with the denominations. Further, that some city at least as far west as St. Louis or Chicago should be the location of this major office, and that the criteria earlier established by the committee be used as a basis for selection of this city.

"2. That the office in Washington, D. C., be continued and expanded as a branch of General Administration.

"3. That the regional offices be continued in the Southwest, in Atlanta, and that there be careful study as to the wisdom of establishing regional offices in other cities.

"4. That during the next decade there be a careful and long-range study involving not only the National Council and other interdenominational agencies, but the leaders of the constituent denominations, looking toward the possibility of the coordination of headquarters locations and activities either in one city or possibly in two centers, one of which should be located in the Midwest; that during this decade New York City be continued as a temporary headquarters location for the National Council of Churches."

The committee, in suggesting that temporary headquarters be continued in New York for at least a decade, made clear that it was faced with the practical consideration of leases. It is hoped that the activities of the National Council now spread out in six buildings in New York may be more closely integrated. The committee expressed no judgment on whether the Division of Christian Education in Chicago should now be moved to New York.

Dr. Moreland told the committee that he had received a great deal of correspondence concerning the location of headquarters, and that in summary it raised four questions:

1. Where and how can the National Council best accomplish its mission and influence churches and the nation?

2. How can the National Council most effectively cooperate with, and assist, the constituent churches?

3. How can the National Council cooperate with, and assist, the constituent boards of the denominations?

4. Is it possible to separate the question of headquarters location before this committee from a similar question facing the constituent denominations?

In making its recommendations, the subcommittee, Dr. Moreland said, had agreed unanimously on the factors that were relevant.

First, he said, an objective analysis of all the problems and responsibilities involved leads "inevitably" to the conclusion that at present and under the present circumstances, New York City is the "logical location" for the headquarters of the National Council of Churches.

Second, the problem of headquarters location for the National Council may not wisely be determined apart from consideration as to the location of headquarters for denominations and their various boards and agencies.

Third, placing all the various units of the National Council, now in several buildings, under one roof, is an important consideration and involves signing of leases which may run as long as ten years.

Fourth, careful study should be made during the next decade of the possibility of establishing at least some strong Protestant center of activity, denominational as well as interdenominational. A midwest office of the National Council, the subcommittee believes, during the next decade might serve as a bridge toward the ultimate achievement of a Protestant center in the heart of the nation.

Attends Lay Conference

Dr. E. Urner Goodman, director of the Council's Department of United Church Men, flew to Geneva, Switzerland, May 1, to participate in an international conference of leaders of men's movements in the Church.

SILVER
BAY
1902-1952

The Year of Jubilee

FIFTY years ago next July, 168 men and women, representing practically all the major denominations, met at Silver Bay, N. Y., to discuss the program of mission study in their churches.

That gathering on Lake George in 1902 was a milestone in modern church history. From it sprang two major developments—the interdenominational missionary education movement and the modern missionary summer conference, devoted to study and training in special aspects of church life.

The group that met at Silver Bay in 1902 formed the Young People's Missionary Movement, which in 1911 became the Missionary Education Movement of the U. S. and Canada and is now the National Council's Joint Commission on Missionary Education.

The books they studied from then—secured from denominations and the Student Volunteer Movement—are replaced today by a great coordinated study program, with its own specially produced books, pamphlets, teachers' guides, maps and other materials for study groups of all ages.

Published under the imprint of Friendship Press, they are used by churches of practically all denominations.

Sales of missionary education books and materials in 1951 reached a record high. If all the books printed by the Joint Commission last year were stacked on top of each other, they would reach as high as Pike's Peak—with enough left over for two piles as tall as the Empire State Building.

To accommodate its expanded operations, the Commission is moving this month from its offices at 156 Fifth Avenue to larger quarters at 257 Fourth Avenue, New York City.

The Commission last year produced two film strips on Latin America and cooperated with the Broadcasting and Film Commission in the production of a motion picture, "Wings to the Word."

Films available this year will be "Challenge of Africa," on foreign missions and "We Hold These Truths," on the home missions theme of human rights.

Summer conference classes and seminars now include not only those on the mission study themes and methods of teaching them, but also such topics as visual education, world order and stewardship in their relation to the Christian world mission.

Summer conferences on the Christian world mission spread from that first gathering at Silver Bay within a few years to include others meeting in different parts of the country. In addition to Silver Bay there are now five, meeting at Boulder, Colo.; Northfield, Mass.; Lake Forest, Ill.; Asilomar, Calif.; and Chautauqua, N. Y.

All six are sponsored jointly by the Joint Commission and the Council's Divisions of Home and Foreign Missions and General Department of United Church Women.

The conference movement itself expanded to include such specialties as religious drama, audio-visual aids, radio and television, leadership training for Christian education, race relations, rural life, and other topics. These and other interdenominational summer projects are listed below.

But the golden anniversary of the missionary education movement is the summer's special event, which will be celebrated in a series of jubilee celebrations around the country.

At each of the six study conferences on the world mission of the Church, one evening will be set aside for the observance.

The major celebration, however, is scheduled, as it should be, for Silver Bay.

At the first meeting, the only one of its kind then, nearly 170 people came from all parts of the country. Now that similar meetings are held in other parts of the nation, ministers and church leaders will come mostly from nearer by—but some 500 people are expected this summer, from some 15 denominations.

At the Golden Jubilee celebration

(*Continued on page* 10)

Silver Bay

(*Continued from page 9*)

July 12 at Silver Bay will be at least four of the men and women who led the first mission study conference fifty years ago.

They include Dr. Charles V. Vickrey, of the Golden Rule Foundation, who was secretary of the first Silver Bay Conference; Miss Lucy Sturgis, formerly a missionary education leader of the Protestant Episcopal Church; Dr. Harry S. Myers, who was for 30 years head of the United Stewardship Council, which is now the National Council's Joint Department of Stewardship and Benevolence; and Dr. T. H. P. Sailer, since 1928 honorary secretary of the M.E.M. and now of the Joint Commission.

Dr. Sailer will teach his traditional methods course and Dr. Myers will present a new course on Christian stewardship and the world mission of the Church.

CALENDAR OF SUMMER CONFERENCES

Interdenominational Summer Work Camps for Students

(Sponsored jointly by the World Council of Churches, the Division of Home Missions of the National Council, and the United Christian Youth Movement)

In the U.S.A.

East Harlem, New York City, June 27-August 22
Work projects in the East Harlem Protestant Parish

Swannanoa, N. C., June 20-August 20

Vermont
Eighteen college or seminary students to be sent out two by two to work in rural communities—attend training school for two weeks and work nine weeks in field under Vermont Council of Churches, 189 S. Winooski Avenue, Burlington, Vt.

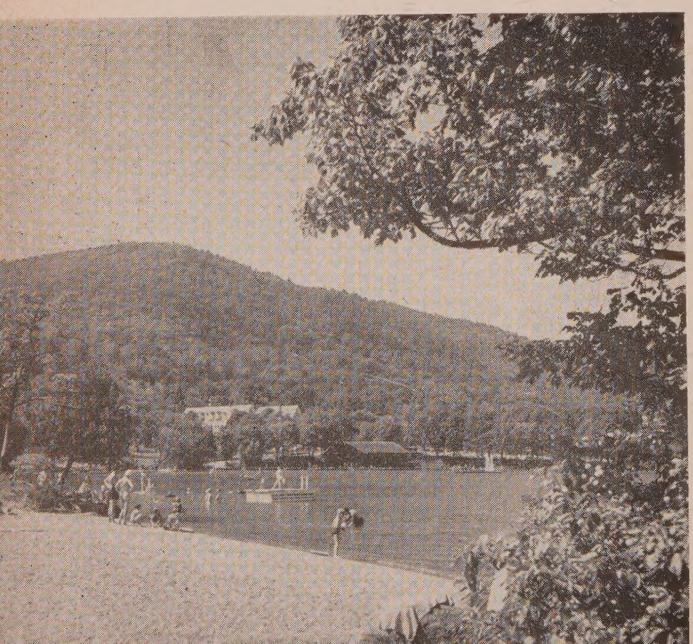
Individual Service Opportunities
Under Division of Home Missions
Service to agricultural migrant families in 25 states
Eastern Area—Miss Edith E. Lowry, 297 Fourth Avenue, New York 10, N. Y.
Midwestern Area—Mrs. Monica B. Owen, 127 N. Dearborn Street, Chicago 2, Ill.
Western Area—Mrs. F. E. Shotwell, 3330 W. Adams Blvd., Los Angeles 18, Calif.

Under Vermont Church Council
Work in vacation church schools for two-week periods
Vermont Church Council, 189 S. Winooski Avenue, Burlington, Vt.

In Other Lands

(Under World Council of Churches, Rev. Joseph Howell, 110 East 29th Street, New York 16, N. Y.)

Puerto Rico
Mayaguez June 13-August 13
Construction on neighborhood house in slum area



San Sebastian June 15-August 15
Finish Guacio project buildings

Europe
Work camps in Austria, Holland, England, Belgium, Italy, France, Germany, Greece. Also youth conferences, leadership training, etc.

Asia
Work camp in Japan

Missionary Conferences

(Sponsored jointly by the Division of Home Missions, the Division of Foreign Missions, the Joint Commission on Missionary Education and the General Department of United Church Women)

Conferences on the Christian World Mission:
Boulder, Colo. (Mrs. Robert Marris, 4128 Grove St., Denver 11, Colo.) June 15-21
Northfield, Mass. (Miss Emily V. Gibbes, Room 420, 156 Fifth Ave., New York 10, N. Y.) June 25-July 3
Silver Bay, N. Y. (Rev. Gilbert Q. LeSourd, Room 1234, 156 Fifth Ave., New York 10, N. Y.) July 9-16
Lake Forest, Ill. (Rev. Frank L. Edwards, 19 S. La-Salle St., Chicago 3, Ill.) July 21-25
Asilomar, Calif. (Miss Janet Verkuyl, 220 Golden Gate Ave., San Francisco, Calif.) August 1-6

Institute of World Missions
Chautauqua, N. Y.
(Mabel Head, Director, 135 East 52nd Street, New York 22, N. Y.) August 17-22

Interracial Institutes

Interdenominational Institutes on Racial and Cultural Relations (J. Oscar Lee, Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.)

Lincoln University, Pa. July 21-25
Webster Groves, Mo. August 4-8
Portland, Ore. August 25-29

Summer Courses in Colleges and Seminaries

Summer School on "The Church and Economic Life," University of Chicago, Chicago, Ill., July 7-26
(Address Prof. Victor Obenhaus, 5757 University Ave., Chicago, Ill.)

Yale School of Alcohol Studies, July 7-August 1
Yale University, New Haven, Conn.,
(Address Department of Pastoral Services, 297 Fourth Avenue, New York 10, N. Y.

(*Continued on page 12*)

A Christian's Economic Goals

New Study Raises Many Questions And Gives Some of the Answers

By Elizabeth Geyer

JOHN SMITH is in a dilemma. He has an important business decision to make.

All practical signals point towards a certain course of action, yet one facet of his mind demands that he consider the ethics involved in such a move. Although it would be within the letter of the law, it definitely is a "shady deal."

Considering all aspects of the situation confuses him further. Just what is he striving so hard for anyway? And where do his personal "principles" fit into the total scheme of things? Is it more money he wants? The prestige of being an "important person" in his own city? Or, could these two achievements, plus some "pull" and other "deals" enable him to achieve national recognition? Then what?

He can't find a satisfying answer to these questions. There must be an ultimate practical goal towards which he consistently is striving, but at times he completely loses sight of it.

Multiply John Smith by millions and you come up with "modern man" in his economic environment. Yet there is nothing distinctly modern about John's dilemma.

Jesus referred to a similar problem when he said: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

In more modern terminology, a twentieth-century theologian—Dr. Reinhold Niebuhr—recently wrote:

"The frantic pursuit of the immediate goals of life is partly occasioned by an uneasy awareness that this pursuit has not resulted in its promised happiness and by a consequent final and desperate effort to reach the illusive goal of happiness by a more consistent application of principles of efficiency."

Dr. Niebuhr's observation is contained in an unusual book, "The Goals of Economic Life," just gone to press. The volume is first in a series which will explore the relation between ethics and economics in our society and is, as far as is known, the first to enlist a staff of American scholars from a variety of fields to contribute their specialized knowledge to the subject.

Undertaken as an educational project by the National Council's Department of the Church, and Economic Life, the series of six volumes will be known as "A study of Ethics and Economic Life."

Work on the series was begun in September, 1949, under the aegis of the former Federal Council of Churches.

Rev. A. Dudley Ward, director of the study, has called it the answer to a "growing concern" on the part of Protestant churches to back up "high-sounding" declarations and church pronouncements in the social-action field with scientific information.

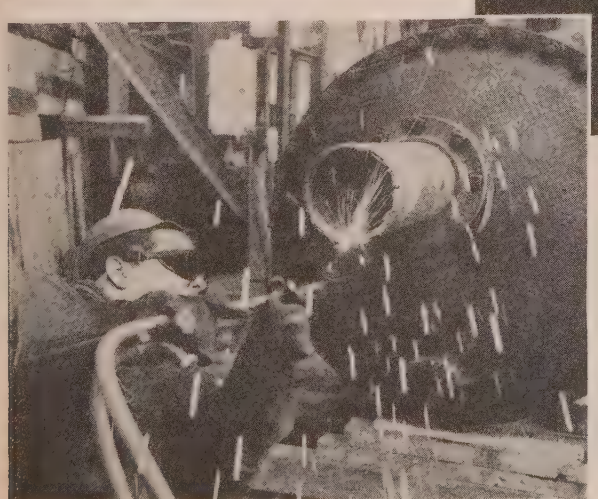
Mr. Ward is director of studies for the National Council's Department of the Church and Economic Life.

Volume one—"Goals"—consists of fifteen essays, contributed by a number of economists, a political scientist, a psychologist, a student of law, an anthropologist, a biologist, and two theologians. The philosopher, Dr. T. M. Greene, professor of philosophy at Yale University, has written, in addition to his own essay, an introduction to the book.

Stating that all the essays are designed to contribute to an understanding of "our complex and evolving society," Professor Greene declares that "they offer no simple panacea, no magic formula for human welfare."

"They all reflect, however," he affirms, "our deep conviction that greater understanding can and will contribute to more enlightened social policy, and that knowledge can and should guide decision and action. both individual and corporate."

"The Goals of Economic Life," being printed by Harper and Brothers, New York, will contain approximately 300 pages, is to retail for $3.00, and will be out this autumn.



In business, industry and on the farm the Christian Gospel guides men in their daily work. Typical scenes from American economic life: The Chicago Board of Trade (*above*) and a welder at work in a steel furnace.

Summer Projects

(*Continued from page* 10)

Institute on Ecumenical Administration, July 7-12
Boston University, Boston, Mass.
(Address Department of Field Administration, 297 Fourth Avenue, New York 10, N. Y.)

Schools for Rural Leaders

(Graduate credit obtainable)

Farm Survey School, Iowa State College, Ames, Iowa,
(Address Dr. Calvin Schnucker) June 16-July 23

School for Town and Country Ministers, Iliff School of Theology, Denver, Colorado June 17-July 17
(Address Dr. Herbert Stotts)

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. June 23-July 25
(Address Dr. Rockwell C. Smith)

Oberlin Graduate School of Theology Summer School, Oberlin, Ohio July 7-25
(Address Dean Leonard Stidley)

School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md., July 14-August 1
(Address John B. Howes)

Town and Country Institute, Emory University, Ga.
(Address Rev. Earl Brewer) *July 28-August 14

Town and Country Institute, Gammon Theological Seminary, Atlanta, Ga. *July 28-August 14
(Address Dr. Harry Richardson)

(Lasting ten days or over)

Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. June 24-July 3
(Address Stanley E. Skinner, Barnes Hall, Ithaca, N. Y.)

Rural Leadership School, Michigan State College, East Lansing, Mich. July 7-18
(Address Paul Miller)

Summer School of Christian Education, Faribault, Minn. July 7-18
(Address Rev. John M. Wilson. 122 W. Franklin Avenue, Minneapolis 4, Minn.)

(Lasting one week or less)

Knowles Institute for Town and Country Ministers, New Jersey College of Agriculture, New Brunswick, N. J. June 9-11
(Address Dr. Charles A. Thompson)

Rural Pastors' Conference, A & M College, College Station, Texas June 30-July 2
(Address Professor Daniel Russell)

Conference for Town and Country Pastors, Pennsylvania State College, State College Pa. June 16-20
(Address Professor William G. Mather)

Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. July 7-11
(Address Dr. B. L. Hummel)

Leadership Institute for Town and Country Churches, Oregon State College, Corvallis, Ore. July 15-18
(Address Dr. E. W. Warrington)

*Emory and Gammon provide exchange of leadership.

Conference for Rural Ministers, Purdue University, Lafayette, Ind. July 30
(Address Dr. J. Edwin Losey)

Short Course for Rural Ministers, College of Agriculture, Fargo, N. D. August 19-21
(Address W. J. Lawrence, 13 Roxy Bldg., Fargo, N. D.)

American Christian Ashrams

(Joint Department of Evangelism, National Council of Churches)

Green Lake, Wis. July 5-12
Five Oaks, Canada July 12-18
Bridgewater College, Bridgewater, Va. July 19-26
Keuka College, Keuka Park, N. Y. July 29-August 5
Mt. Wesley Encampment, Kerrville, Texas Aug. 7-14
Camp Sierra, Calif. Aug. 16-23
(Write to Dr. H. H. McConnell, Director, 297 Fourth Ave., New York 10, N. Y.)

Christian Education

United Christian Youth Movement

Christian Youth Conference of North America, Lafayette, Ind., August 25-30
United Christian Youth Movement, General Council, Lafayette, Ind., August 31-September 5
Regional Planning Conferences
Southeastern, Gastonia, N. C. June 29-July 5
Southwestern, Fort Worth, Tex. August 1-6
Pacific Southwest, Pasadena, Calif. August 2-9
Rocky Mountain, Bailey, Colo. August 3-9
Eastern, Lake Winnipesaukee, N. H. August 8-18

Commission on Christian Higher Education

Five-Day Workshop Research Study Projects
Richmond, Ind. July 2-6
Allentown, Pa. July 16-20
Brasstown, N. C. August 2-6
Des Moines, Iowa August 16-20
Fort Worth, Tex. August 23-27
Los Angeles, Calif. August 30-September 3

Committee on Audio-Visual and Radio Education

Regional Audio-Visual Workshops
Southwestern—Southwestern University, Georgetown, Tex. July 14-18
Northeastern—East Northfield, Mass. July 15-24
Mid-Atlantic—Spruce Creek, Pa. August 3-8
Pacific Southwest—Redlands, Calif. August 4-8
Rocky Mountain—Pueblo, Colo. August 18-22
Pacific Northwest—Seattle, Wash. October 21-31
National Workshop in Audio-Visual Education, Green Lake, Wis. August 31-September 6

Commission on General Christian Education

Christian Education Directors' Workshop, Lake Geneva, Wis., July 20-26
Conference on the Educational Program of the Church, Lake Geneva, Wis., July 29-August 5
National Religious Drama Workshop, Green Lake, Wis., August 11-21
Special Session, Church Camp Leaders, Port Jervis, N. Y., August 15-September 11

From Mary Alice—with Love

(*Continued from page* 5)

Christian World Mission of the Oklahoma City Council of Church Women.

Mary Alice has been busy ever since they arrived in Oklahoma and she went to the Southwestern Regional Conference of the United Christian Youth Movement. She charmed everyone there with her warm spirit, her ukelele and her singing in the Kusaien tongue.

She plans, when she finishes college, to go back to Kusaie as a missionary. Meanwhile, for more than a year she has been working on her proof-reading job of the New Testament in Kusaien and English.

The original translation was made on Kusaie by two missionary sisters, one of whom went blind before the job was finally completed, and it was printed on a hand press about the time of the first world war. Later copies were printed on a power press sent to the island.

But during World War II, the Japanese destroyed any Bibles they saw, those the islanders saved by hiding them are wearing out, and there are no new ones. Mary Alice is proof-reading the new version, with text in both Kusaie and English, for the American Bible Society. A sample?

"A mwosasu fwa lutiyuk meet nu sin mutan fwal nu kemwu." It's Mark 13: 10—"And the Gospel must first be published among all nations."

Chaplains Wanted

The Army is seeking 300 Protestant clergymen for service with American troops in the U. S. and overseas, particularly young seminarians who will graduate this year. Applicants must be citizens of the U. S., be endorsed by their denominations, and be educationally and physically qualified.

The Air Force needs approximately 400 more chaplains. Applicants must be U. S. citizens between 21 and 36 years of age, actively engaged in the ministry as their principal vocation, physically qualified, and endorsed by their denominations.

esenting . . .

A Symbol of Christian Spiritual Unity

WHEN the Minnesota Council of Churches was organized in 1947, its first capital investment was to purchase a Minneapolis building for a unique venture in Christian cooperation --the Minnesota Protestant Center.

Said to be the only project of its kind in the world, the Center recently was characterized as the most significant venture in Protestant unity at the present time. Now in its fifth flourishing year, it has become a tourist attraction for hundreds of visitors, who regard it as a symbol of what can be accomplished by Protestants working together.

The main building—a former mansion --and the annex together house 12 Protestant agencies, including the Minnesota Council of Churches.

Operating costs for the Center are paid out of minimum rentals received from the occupants. The original sum to purchase the property was obtained in the form of gifts from Protestants throughout Minnesota—those who had little to give but who managed nevertheless to give generously.

Facilities at the Center, available to all, include conference rooms, mailing rooms, a multilith, folding machine, electric addressograph, meal service and an audio-visual library with a pre-view room. Each noon the music of a recorded hymn summons the entire personnel to a simple devotional service.

Organizations housed in the Center comprise four denominational bodies and eight interdenominational agencies. They are:

Congregational Conference of Minnesota, Evangelical United Brethren Field Worker's office, Greater Minneapolis Council of Churches, Minneapolis Council of Church Women, Minnesota Board of Promotion, Minnesota Christian Missionary Society (Disciples of Christ), Minnesota Council of Church Women, Minnesota Methodist Centennial, Methodist Board of Education, Presbyterian Synod of Minnesota, Protestant World (midwest offices) and Twin City Baptist Union.

(*Top*) The main building of the Center contains 30 rooms on three floors. In addition, the basement provides two conference rooms, a pre-view room, an audio-visual library, a large work room, and other work and storage space.

(*Left*) An attractive reception room is available to all who use the Center. From this switchboard incoming telephone calls are directed to the proper offices.

(*Below*) Several of the offices have their own committee rooms, such as the Congregationalist one shown here.

Operation Two by Two

"Operation Two by Two" is military language for visitation evangelism at Westover Air Base in Massachusetts.

Chaplain Richard Potter enlisted the interest of the other Protestant chaplains at the base. Seventy visitors were chosen for the work, one-third of whom were officers. The Women's Air Force was also represented.

The objective of this "evangelistic task force" was "to establish beachheads on the shores of human hearts." Instructions included such familiar terms as D Day, Zero Hour, briefing, target assignments, and rendezvous point. A strategy of "multiple patrol action" was proposed. The two-man patrols called on 700 to 800 people who had never made a profession of faith.

The results?—233 decisions, of which 117 were first decisions, 71 reconsecrations and 45 requests for consultation with chaplains.

Chaplain Potter said he had never experienced anything like this operation. The visitors were amazed at the results of their own visits.

The Commision on Emergency Services of the National Council plans nation-wide poster campaign inviting servicemen to enjoy hospitality of churches. (*Left to right*)—Dr. Samuel McCrea Cavert, the Council's general secretary; Dr. Marion J. Creeger, director of the emergency commission; Dr. John H. Gardner, chairman of the commission, and Dr. Reginald H. Helferich, executive secretary of the Evangelical and Reformed Commission on World Service.

Behind the Bamboo Curtain

(*Continued from page* 3)

two days later by police authorities on charges we understand to be connected with this incident."

Practically without exception the missionaries have been featured as the central characters in public trials and accusation meetings.

The China Committee has on record the account of a medical missionary who, after serving for more than a year as a prisoner, has been released and is now in a position to tell his story.

The doctor, who was forced to kneel before a picture of Mao Tse-Tung, Chinese communist leader, at an accusation meeting organized by the local communists, describes his experience as follows:

"Previously coached accusers were called in succession to give their accusations, after which the chairman called for other accusations from the floor.

"Those accusing were, with one exception, students of the nursing school and a few workmen and members of the Hospital Union executive. Psychological tension was high. Some of the accusers actually screamed their evidence.

"Slogan leaders divided the audience of 150 to 200 hospital people and onlookers into three sections to shout the slogans. These amounted to hundreds during the evening, so that perfect bedlam reigned.

"After the accusations, the chairman shouted 'Now that we have liberated the hospital and found the devil responsible for all the accusations that you have heard, what are we to do with him?'

"The answer, taken up from the slogan leaders, was 'Arrest him.'

"I was, therefore, taken to a private ward and placed there, while the police department, whose representatives were invited to the meeting, sealed off the rooms in my home and my hospital offices."

At least one of the missionaries, the statement of the China Committee said, has died in prison "under uncertain conditions."

Another missionary, a Methodist woman, was said to have died of cancer, greatly complicated by malnutrition, shortly after reaching Hong Kong.

In the case of this missionary, her malnutrition came about as a direct result of communist refusals to permit her access to funds.

According to the figures released by the China Committee, the approximately 40 American missionaries still in China include 12 missionaries of the Presbyterian Church U.S.A.; two of the Presbyterian Church U.S.; two of the American Bible Society; one United Lutheran; seven of the American Baptist Convention; one of the Evangelical and Reformed Church; three of the Methodist Church and at least nine of other denominations.

Evidence out of China indicates, however, that the communists have made no systematic effort to destroy the church and its institutions.

This is because, Mr. Merwin said, "they recognize that persecution is not the best method to use in dealing with the church and have made a guarantee of religious liberty which, though limited in nature, is generally observed."

In the large cities, the churches have generally remained open, although the communists have placed a ban on any kind of evangelistic efforts. In addition, the pastors' sermons are carefully scrutinized, and there are continuous efforts to pressure propaganda into their sermons.

The churches in the rural areas have fared much worse. During the period of the land reform, mission officials report, all the rural churches were closed down. A number of them have never reopened; the communists now use them to billet their troops or as public buildings, generally for political rallies even when church services are permitted on Sunday mornings.

The Chinese churches are supposed to take part in the ubiquitous accusations meetings and Chinese Christians are encouraged to denounce their former missionary colleagues, as well as Chinese with "imperialistic" or "reactionary" leanings (i.e., not sympathetic to communism).

Mission leaders report that in some instances churches have been used as the settings for these accusations meetings, "though by no means all the churches have been willing to participate in this campaign."

As for the Christian institutions, they are now almost without exception either state-owned or subsidized. Mission leaders feel, however, that their years of training Christians to operate these institutions have not been wasted. They are confident that, despite the tragedies of China, the Christian work they helped to plant in that ancient land will bear a fruitful harvest.

The Importance of Religious News

N.R.P.C. Awards to Religion Editors—Walton W. Rankin (left) of the Philadelphia Chapter congratulates Willmar L. Thorkelson of the Minneapolis *Star-Tribune*. Others in the picture are Harrison W. Fry of the Philadelphia *Bulletin* and Louisa R. Shotwell of the National Council's Division of Home Missions, newly elected president of the N.R.P.C.

At first glance, the annual meetings last month of the National Religious Publicity Council and the Associated Church Press looked a little like the caucus race in Alice in Wonderland, in which everbody won a prize.

Between them, the two organizations honored three religion editors of daily newspapers, 14 religious magazines and the editor of a fifteenth.

But the awards were a good deal more significant than Alice's distribution of comfits. They reflected both a growing interest and effectiveness in coverage of church news by the general press and a new liveliness in church magazines themselves.

At its 26th annual convention in New York City April 3-4, the N.R.P.C. presented awards of merit to the *Minneapolis Star* and the *Philadelphia Bulletin* for excellence in coverage of religious news.

The publicity council also gave citations to the religious news editors of the two papers, Willmar L. Thorkelson, who has done religious reporting for the *Minneapolis Star* and the *Minneapolis Tribune* since 1944, and Harrison W. Fry, dean of religion and education editors, who has specialized in these fields for 35 of his 38 years with the *Bulletin*. (For examples of their work in this magazine, see Mr. Fry's "There's a Bit of Reporter in Every Preacher" last month, Mr. Thorkelson's "Is Religion Relevant?" in the June issue last year.)

The importance of religious news in the daily paper was stressed in messages from their executives read at the publicity meeting.

From another standpoint, it was stressed in a panel of national magazine editors headed by Mr. Clarence W. Hall of the *Christian Herald*.

The panel, which included editors of *The Survey, Woman's Home Companion, Reader's Digest, Collier's* and *Ladies Home Journal,* reported strong reader interest in articles on religious subjects.

The emphasis on religious news was underscored later last month by writers themselves, when the Religious Newswriters Association announced the establishment of the James O. Supple Memorial Fund to promote excellence in the reporting of religious news in the secular press.

The fund, which hopes to give its first memorial award next year, is named for the late religion editor of the Chicago *Sun-Times,* who was killed in a plane crash en route to Korea in 1950.

George Dugan, *New York Times*

R.N.A. hopes the award will help interest young writers in the field of religious journalism and raise the caliber of such writing.

R.N.A. president George Dugan, religion editor of the *New York Times,* was given an award of merit for his work by the Associated Church Press at its 33rd annual meeting in Washington, D.C., April 16-18.

The A.C.P., which represents 111 Protestant periodicals with a combined circulation of nearly 5,500,000, also honored Dr. Guy Emery Shipler, New York, editor for 35 years of *The Churchman.* Dr. Shipler was cited both for his service in journalism and for his contributions "to the cause of human rights and religious liberty."

In awards to 14 of its member publications, the A.C.P. took notice of four categories.

World Outlook, monthly of the Methodist Board of Missions and Church Extension, took top honors both for general effectiveness and for use of illustrative material.

The Lutheran, weekly news magazine of the United Lutheran Church in America, won first place in news coverage, and *Missions,* monthly of the American Baptist Convention, was rated tops in editorial writing.

The *National Council Outlook* was

(*Continued on page* 20)

Council Personalities

REV. E. BRUCE COPLAND, new associate secretary of the Council's Division of Foreign Missions and of the Division's Committee on Personnel, served as a missionary in China for 20 years prior to the downfall of the Nationalist regime.

COPLAND

His last two years in China—from 1949 to 1951—were spent in Hong Kong aiding missionaries and their families forced out of China by Communist pressure.

For ten years Mr. Copland was executive secretary of the General Assembly of the Church of Christ in China, an interdenominational body constituted originally by 16 denominations from the U. S., Britain, Sweden, Australia and New Zealand. The church is the largest Protestant communion in China, and as executive secretary of the organization Mr. Copland acted as liaison between 16 missionary societies and the Chinese churches.

From 1929 to 1931 Mr. Copland taught at the Mission Boys School in Tainan, Formosa, followed by 11 years of evangelistic work in China.

In his present post he is one of a group of four executives for the Division of Foreign Missions who divide the total functions of the organization among them. In addition, he is associate secretary of the Division's Committee on Personnel—an advisory body to the related foreign mission agencies of the Division. The committee prepares materials and conducts conferences on the selection, training and recruitment of missionary personnel.

Mr. Copland was born in Montreal, Canada in 1901. A graduate of McGill University, he received his theological training at United Theological College in Montreal, and has done post-graduate work at New College, Edinburgh; in Paris; and at Westminster College in Cambridge He is an ordained minister of the United Church of Canada.

A regular contributor to church and secular publications, he currently has a series of articles running in *The United Church Observer,* official organ of The United Church of Canada. While in China he was for a while a correspondent for the Associated Press and the *North China Daily,* and also wrote for the *Manchester Guardian.*

Mr. Copland is married and the father of two children, and says his chief interest outside the job is writing.

NEW personnel director for the National Council is *Miss Helen F. Kindt,* formerly office manager and personnel director for the Council's Midwest office in Chicago.

MISS KINDT

As the Council's personnel director, Miss Kindt is responsible for selection, personnel policies and personnel relations with regard to the secretarial and clerical staff.

A native of Chicago, she attended Northwestern University and then worked in an architect's office before coming to the International Council of Religious Education (now a part of the National Council) as a clerical assistant in the circulation department of the *International Journal of Religious Education.*

Within a short time, she became circulation assistant for the *Journal,* and had charge of recording and caring for all the subscriptions to the magazine.

Next, she was secretary to the director of youth work for the International Council, and following that was promoted to the position of business assistant and office manager for the International Council, responsible for accounting procedures, office management and personnel.

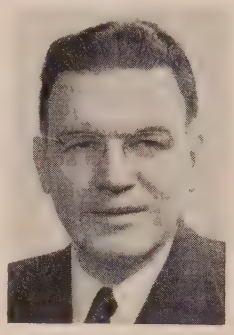
When the International Council of Religious Education merged with eleven other interdenominational agencies to form the National Council of Churches, Miss Kindt was appointed office manager and personnel director for the Midwest office.

A member of the American Baptist Convention, she assumed her newest post in New York on April first.

"I suppose my main interest is music," Miss Kindt says, speaking of extra-curricular activities. "I studied voice at the American Conservatory in Chicago for many years, and was a church soloist for a while, a position I enjoyed tremendously."

"I am hoping that something in music will open for me in New York," she adds.

AS NEW Western area migrant supervisor of the Council's Division of Home Missions, *Rev. Dean S. Collins* is in charge of a social and religious ministry conducted for the benefit of agricultural workers and their families in 11 Western states: New Mexico, Colorado, Wyoming, Montana, Idaho, Washington, Oregon, Nevada, Utah, Arizona and California. His headquarters are in Los Angeles.



COLLINS

The Council's migrant ministry, which includes a many-sided program of child care and day nurseries, daily worship and recreation, family betterment and vacation Bible schools, is conducted in 25 states and reaches an estimated half-million farm workers and their families.

Mr. Collins formerly was director of social service for the Inner City Mission of the Presbytery of Chicago, where he supervised 13 neighborhood houses, a rescue mission for homeless men, a welfare camp and a Jewish evangelism center.

During World War II he was regional recreational representative of the Office of Community War Service, a federal agency. In this capacity, he helped organize recreation for service men and defense workers in Nebraska, Iowa, Minnesota and the Dakotas.

Before the war he was director of the Neighborhood House of the Omaha City Mission, sponsored jointly by the Community Fund of Omaha and the Methodist Conference of Nebraska.

From 1935 to 1946 he served as pastor of Anderson Grove Presbyterian Church, Fort Crook, Neb.

Mr. Collins has played an active role in church and community fund drives, including the Community Chest and the U.S.O., and is a member of many cooperative church and welfare agencies. In addition, he is a member of Alpha Kappa Delta, national honorary sociology fraternity.

Born in Omaha, Neb., in 1913, he is a graduate of Presbyterian Theological Seminary of Omaha and has a master's degree in sociology from the University of Omaha.

Married and the father of two children, he lists his primary interests outside the job as fishing, archery and reading.

Outlook

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Heralding of the Eternal Gospel

Fifty years is a good period in which to prove the validity of an idea. That idea was stirring the minds of countless young people in churches and colleges at the turn of the century. It found expression in the formation of the Young People's Missionary Movement at Silver Bay, N. Y., in 1902.

Representatives of mission boards who had been going it alone in missionary education conceived the idea of an organization to do for all of them what each was doing for itself. The movement started at Silver Bay, later to be known as the Missionary Education Movement of the United States and Canada, began the creation of an interdenominational literature which would inform the church about its task in world missions, and at the same time prepare a leadership to equip youth to carry the spirit and objective of missions to the churches.

The Young People's Missionary Movement was not alone in implementing the idea of those early days. In 1900 the representatives of several women's boards of foreign missions organized the Central Committee on the United Study of Foreign Missions. Three years later the women's boards of home missions created the Council of Women for Home Missions. Each of these bodies began publishing a yearly study book in its own field. Soon they were pioneering in the first interdenominational missionary books for children.

In 1911 the Young People's Missionary Movement was incorporated as the Missionary Education Movement of the United States and Canada. In partnership with the women's groups it developed a program which eventually consolidated all the publications of these bodies under the familiar masthead of the "M.E.M."

With the years the idea of interdenominational missionary education expanded to include all age groups. This expansion followed lines of sound educational procedure. It produced texts which have become classics. It gave to the Church annually a fine body of study material. In a significant manner it made church members world-minded with a Christian point of view. Today its books and graded aids to readers, issued under the name of the Friendship Press, are accepted and used by thousands. Its look is forward as it improves its materials, bringing into its service the helps which are to be found in the field of audio-visual aids.

Today the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U.S.A. continuing the work of the M.E.M. offers a leadership in a field where the churches have proven their willingness and ability to cooperate. It is grateful that in the united effort of the years the spiritual passion of the church for the extension of the Kingdom of God has become increasingly intelligent and more sacrificially committed to the heralding of the Eternal Gospel.

The idea of fifty years ago is a fact in the life of the Church. The men and women who conceived it were wise in their time. They dealt in futures which are made in the minds and hearts of each generation which believes in the finality of the Christian mission of the Church.

We congratulate the Joint Commission on Missionary Education on its Golden Anniversary. We commend to the churches the recognition of its accomplishments and suggest that they lead their membership in a new understanding and commitment to the Great Commission.

The First Mile-Post for Refugees

The work of the National Council in the resettlement of Displaced Persons through the denominational agencies cooperating in the Department of Church World Service is practically completed. "The last DP" as counted by the Displaced Persons Commission, the 339,000th, arrived on April 12 and was greeted by President Truman on April 14. Although a few delayed cases, and possibly a few thousand more special cases, may still arrive, it is true that when the last Volksdeutsche (people of German ethnic origin) arrive in June, the mass movement of assisted immigrants under the United States legislation of 1948-1950 will have reached its goal. The Church World Service Resettlement Program will be terminated on June 30, having resettled 58,500 persons.

All honor to the individuals, congregations, state and local councils of churches and denominations which have made this possible by their concern, their gifts and their active participation in the task of placing these New Americans in homes and jobs in communities across the country. Protestant and Eastern Orthodox churches, including the Lutheran churches, have done their fair share in bringing to this country approximately 96,500 of their fellow-believers and others, including a few Moslems and 560 Kalmuk Buddhists.

One thrilling feature of this operation has been the fact that for the first time the Eastern Orthodox Churches in the United States have joined their Protestant fellow-members of the National Council in a ministry of compassion. Most of those who have arrived under the joint auspices are either Eastern Orthodox or Lutheran; but the other Protestant churches in Church World Service have helped to resettle over 40,000 Eastern Orthodox and Lutheran persons on a truly Christian, non-sectarian basis.

Here, as in school, the end of one period of achievement is "commencement." There are still in Europe thousands of refugees who crossed the borders after the date set in the legislation. There are other millions of uprooted persons in the areas around Israel

as well as in India, Pakistan, Korea and the borders of China. The General Board has authorized Church World Service to establish a new special operation, to be known as the Migration Services Program. This includes immigration services to stragglers under the old legislation, supplementing local and denominational welfare services for those already here (if necessary), keeping abreast of proposed new legislation and clearing the Council's relations to it, and through such services maintaining a small nuclear staff on a stand-by basis for any expanded services that may be needed and which are desired by the participating denominations. This new program is charged also with responsibility for coordinating the whole ministry of the denominations through the National Council to refugees around the world in all their varieties of misery. The circumstances of this troubled world and the Christian conscience alike forbid us to be weary in well-doing as long as these millions need us.

India—The Time Is Now!

Freedom and autonomy came to the nations of India and Pakistan in August, 1947. Since that time, the spotlight has been focusing more and more on the sub-continent of Southern Asia. Here dwell nearly half a billion persons, one-fifth of the human race; here is a vast land area of two million square miles; here we find the strongest democratic bloc in all of Asia; and here is where Christianity flourishes with a total of nine million adherents.

These reflections make it evident that America, particularly the Christians of America, have a stake in what happens in India and Pakistan. There are a number of developments that ought to loom large in the thought of Christian leaders, both in India and in the West.

The church in India has a great history behind it. Much has been done. There has been a continuous Christian witness which is at least fifteen centuries old. During the past 150 years this witness has been greatly strengthened through the labors of the modern missionary movement. The Christian church today is a well established and respected minority in both India and Pakistan. Within the framework of a secular state they benefit from constitutional guarantees of religious freedom. There is a Christian community numbering nine million, 30 autonomous church bodies, 25,000 centers of Christian worship, 4,000 foreign missionaries, and over 3,000 Christian institutions. The Gospel has been heard, accepted and demonstrated in the lives of many who see Christ as the answer for India in her agelong quest for political freedom, social stability, and spiritual power.

But there are greater things still to be done. For the church to rest on her laurels now would be both tragic and fatal. A new faith has come upon the scene —a mighty Red Wave which is sweeping over Asia. India lies squarely in the path. The Communists, too, are inspired by their accomplishments that are the more real because of their immediacy in point of time. The heralds of this new faith are caught up in a revolutionary movement, demonstrating a zeal and a devotion that is contagious. They are down in the arena of life, unburdened by the overhead or the drag of an institutional program. Their message is clear and they speak in many tongues.

In India the time is now! These are the momentous days when the church must out-think, out-live, and out-die all others. Great lessons have been learned from the debacle in China—are they being applied? Immediate changes are called for, changes which are inherent in our Christian faith. The communist movement has highlighted our weaknesses and is making clear those points at which the Christian program is most vulnerable. Work must be placed more and more in the hands of national leaders; Christians must identify themselves more completely with the poor and the dispossessed; the Christian message must be lived and taught in terms that are compelling; the Christian conscience must be awakened to redress political, social and economic wrongs which cry out for solution.

"Let us work while it is yet day for the night cometh when no man can work." India—the time is now!

What the Nation's Press Is Saying about the Churches

"The assignment of a woman missionary to Texas' 170,000 migrant farm workers is rather modest evangelism.... However, it is probable that no more important work in the missionary field exists than what is being done by Miss Charlotte Collins of Fort Worth.

"The mission is sponsored by the Texas Council of Church Women and the Division of Home Missions of the National Council of Churches. Miss Collins is taking religion, recreation and family consultation to the migrants as they move northward to work in seasonal crops. . . .

"Floating population of the type served by Miss Collins is essential to American agriculture. . . . But such groups lack schools, churches and other institutions which are essential for the training of children for society and citizenship. One of these deficiencies is offset by the missionary service of women like Miss Collins."

Fort Worth Star Telegram,
Fort Worth, Tex., Apr. 14, 1952

"The statement is often made . . . that the nation is being punished because 'we have turned our backs upon God.'

"Figures released by the National Council of Churches of Christ do not uphold this viewpoint. The Council says that church membership grew faster, between 1926 and 1949, than the population of the country and that it is now at an all-time high. . . .

"If all of the Christians in Oxford and Lafayette County were to formally associate themselves with a church of their choice and participate in the church activities, we would see a community arise that could meet any situation, religious, economic or political."

The Eagle, Oxford, Miss.,
Apr. 10, 1952

The CHURCHES WORKING TOGETHER

New Church Builds

AT THE request of the chief builder for Park Forest, six-year-old Chicago suburb, the Church Federation of Greater Chicago in 1948 appointed an interdenominational committee to study church needs in the completely planned community.

The committee discovered that although the Roman Catholics, Episcopalians, Lutherans and Jews each were willing to undertake their own building program, 60 per cent of the Park Forest residents still would be without a church. The committee also discovered that the predominantly young families of the new community wanted a united church.

Accordingly, in 1950, a group representing 22 denominations organized the United Protestant Church of Park Forest, to which the builders donated a one-and-one-half acre tract. In 1951 an Evangelical and Reformed minister became permanent pastor.

This April the United Protestant Church opened its first building, devoted to religious education—a building which eventually will be part of a larger unit containng a sanctuary, chapel and fellowship hall. The $155,000 modern structure is composed mainly of redwood and glass.

Instructive Pamphlet Issued

The Philadelphia Council of Churches recently issued a 12-page pamphlet describing how to conduct a religious census. The council's general secretary, William D. Powell, said the work was undertaken because "this country needs a revaluation of its religious position."

Categories dealt with in the manual include: area of the census, data to be collected, securing workers, distribution of data and publicity.

"Get-Out-The-Vote" Work Organized

The Ohio Council of Churches has appealed to its 5,000 member churches to organize a get-out-the-vote campaign for the May primary and November elections. The council noted that only an estimated one-third of the state's church people "take time to vote."

In its official publication, the *Ohio Christian News,* the Council asked each member church to follow this plan:

—Establish a man's committee to obtain written pledges of all eligible members that they will vote, to help register voters or establish their right to vote. to help absent, disabled and armed service voters to meet voting requirements.

—Create women's and youth committees to provide transportation and baby-sitter services on Election Day.

The council's executive secretary, W. Henry Shillington, declared: "We have faith that the best men and women will be elected if church people will only think through to their own well-considered individual choices — and then actually vote."

Court Defendants Counselled

A program of counselling for defendants in Municipal Court has been started by the Tulsa (Okla.) Council of Churches' Department of Community Service.

Begun on March 20, the program has not yet been in effect long enough to permit evaluation, the council said. It noted, however, that response of the ministers to serve in the court was "most gratifying" and that men of every denomination had volunteered to serve.

Peace Service to be Held

Hon. Francis B. Sayre, U. S. Representative to the United Nations Trusteeship Council, will be principal speaker at a Peace Service in New Haven, Conn., May 13, under the joint auspices of the New Haven and Connecticut Councils of Churches.

The special service will be a prelude to Peace Sunday, May 25, when pastors throughout the state are urged to preach and pray for peace.

Rev. John W. Abbott, executive secretary of the New Haven Council, reported that a processional of clergymen from throughout Connecticut would open the Peace Service and that foreign students in the state's colleges, universities and seminaries would attend in their national dress.

A similar service, first of its kind, was sponsored by the Connecticut Council of Churches in Hartford last year.

Work for Better State Laws

The New York State Council of Churches has charged that "lethargy and lack of imagination" have led such groups as the American Legion, volunteer firemen, fraternal lodges and semi-charitable organizations to campaign for bills to legalize bingo and beano.

At the same time, the Council asked its member churches to help these groups find more creative ways to raise money than games of chance.

The council urged its members to work now toward passage next year of a bill to create a marriage relations study commission. Such a bill, it pointed out, was introduced at the last session of the state legislature by Assemblywoman Janet Hill Gordon, and a similar measure will be introduced in 1953.

New Leadership

Mrs. William O. Gardiner of Stratford, Conn. recently was elected president of the Connecticut Council of Church Women. She formerly was the council's first vice-president.

Mrs. Gardiner also serves on the board of managers of the National Council's General Department of United Church Women and is a member of both its national World Day of Prayer committee and its finance committee.

Mrs. William O. Gardiner, president, Connecticut Council of Church Women.

Dr. Kelsey Regen, minister of the First Presbyterian Church, Durham, N. C., has been elected president of the North Carolina Council of Churches.

Dr. Regen has served on the council's advisory committee and was also a delegate to the council from the Presbyterian Synod of North Carolina.

Dress Rehearsal at Green Lake

SOME three hundred church women from all parts of the country will gather at Green Lake, Wis., May 10-16 for the annual meeting of the Board of Managers of the General Department of United Church Women.

The annual meeting, important for policy and planning for work in more than 1800 state and local councils, this year will also be a dress rehearsal for eight regional "Little Assemblies."

Because of the National Council's General Assembly in Denver, at the end of the year, the church women are holding the regional conferences instead of their traditional national biennial assembly.

Because 1952 is a presidential election year, the women are also stressing the importance of understanding and acting on political issues. Theme for the "Little Assemblies" is "Seeking Righteousness for the Nation."

Some of the specific topics the church women plan to discuss are Christian missions and their relation to technical assistance overseas; problems of discrimination in employment and housing; threats to freedom of speech and ideas in the "fear of being branded subversive."

Special events at the Green Lake meeting which are also planned for the "Little Assemblies" include a United Nations luncheon; a dinner in honor of the golden anniversary of the missionary education movement; and a "Bible Breakfast" celebrating the publication of the Revised Standard Version of the Holy Bible.

At the Green Lake meeting this month will be members of national committees and chairmen of the state committees of church women's councils, as well as members of their Board of Managers.

Many of them will be leaders in the "Little Assemblies" which will be guided by five-woman teams of officials and staff members from outside the area, working with regional leaders.

The first of the "Little Assemblies" is scheduled for Billings, Mont., June 24-26, for women from Montana, Southern Idaho and Wyoming. Other meetings, in Southern, Eastern and Midwestern states, will be held in October.

Three other regional conferences were held last year. These were for New England, California and Oregon, Washington and Northern Idaho.

Importance of Religious News

(*Continued from page* 15)

awarded third place in the general effectiveness category.

The panel of judges making the awards commented particularly on the general improvement over the decade or so, both in coverage and in liveliness, among church magazines.

The National Religious Publicity Council at its meeting elected as officers: Miss Louisa Shotwell, of the National Council's Division of Home Missions, *president;* Rev. Oswald C. J. Hoffman, public relations director, Lutheran Church-Missouri Synod, vice-president; Miss Elizabeth J. Husted, assistant to the public relations director of the American Bible Society, secretary; and Mr. Robert M. Hubbard, publicity director, Brooklyn Division, Protestant Council of New York, treasurer.

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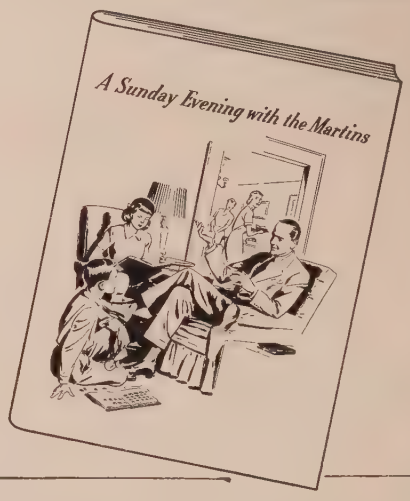

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Moravian Anniversary

(*Continued from page 7*)

epresentatives of two branches of followers of Jan Hus confer. (*Left*) Dr. F. P. Stocker Bethlehem, Pa., of the Moravian Church in America; (*Right*) Dr. Josef Barton of ellville, Texas, ecumenicity advocate of the Evangelical Unity of Czech Moravian rethren. Both are members of the National Council of Churches and of its General oard. The Eastern branch of Moravians was a charter member of the Federal Council.

piscopal functions is to ordain ministers. The Moravians have a liturgical form worship, while the younger Czech-oravian Brethren are non-liturgical, ut both stem from the same tradition nd in recent years have cooperated in veral ways. The Evangelical Unity of zech-Moravian Brethren have been hanneling their mission contributions to the program of the Moravian hurch, which has mission work in laska, among California Indians, in icaragua and Honduras, and helps sup-rt missions of the European Moravian urches elsewhere. The world Moravian hurch has mission work in 13 fields.

Some of the Czech-Moravian ministers ave also been trained at the Moravian ollege and Theological Seminary in thlehem.

Czech and Moravian congregations in exas date back to the 1850's, but the vangelical Unity was first established n 1903, and its members are still close o their old traditions.

One of the founders of the Texas roup was Rev. Adolf Chlumsky, a de-endant of Baron Jan of Chlum, who ried to save Jan Hus from his death t the stake. Ordained as a minister, n the 1890's Chlumsky wanted to re-stablish the ancient church, then out-awed in his native land for 270 years. ailing in the attempt, he came to the outhwest and with Rev. Jindrich Huren rought together the independent con-regations in the Evangelical Unity.

The denomination, which now has 32 churches and more than 4,000 members, has only recently become bi-lingual, using both Czech and English.

In the Texas farmhouses of its members can still be found books of the old church in Czech, including a copy of the 1613 one-volume edition of the Kralitz Bible and a book of sermons for young people, published in 1553, with a foreword by Martin Luther.

One old Bible, according to the family story, was truly "the bread of life" during the persecutions of the Thirty Years' War. A pious housewife, making bread, spied the approach of the local Jesuit inquisitor, the story goes, and hastily wrapped her Bible in bread dough to hide it, stuck it in the oven and baked her unique loaf.

Both denominations are constituents of the National Council. The Moravian Church whose tradition of church cooperation goes back to the first effort for church union at the synod of Sendomir, Poland, in 1570, was also a charter member of the Federal Council of Churches, in 1909, and of the World Council in 1948.

Both are celebrating five years of special observances leading up to their 500th Anniversary in 1957, when Moravian congregations around the world will mark five centuries of Protestant history. Even behind the Iron Curtain, reports indicate, there are those who may meet in the valley where the Unitas Fratrum was born, remembering its heritage of religious freedom.

Refresher Courses Provided

Missionaries need to be very much on their toes these days. With this in mind, the Council's Division of Foreign Missions, through its Rural Missions Cooperating Committee and Agricultural Missions, Inc., arranges refresher courses for them.

Missionaries home on furlough from 12 different countries, representing 9 church boards, studied recently at Cornell University and the U.S. Department of Agriculture in Washington.

Twenty of them attended the Cornell School for Rural Missionaries, where attention was given to rural education, home and family life, soil conservation, vegetable gardening, poultry husbandry, world nutrition problems and rural community development.

The seminar on extension education methods in Washington enrolled 38 missionaries. It dealt with extension work in food production, nutrition, program planning, insect control, and the use of voluntary lay leadership.

Mrs. Florence Reynolds presented the program and resources of the Food and Agriculture Organization, and Clayton E. Whipple of the Technical Cooperation Administration explained the hopes and plans of the Point IV program. There was a discussion of ways and means by which missionaries and technical assistance workers can be mutually helpful.

Professors of agriculture and home economics at Cornell and leaders in the extension service in Washington gave their time freely.

At the close of the session in Washington, the missionaries presented a resolution urging church leaders to make this study opportunity available to all their rural missionaries as far as possible.

Rural Life Observance

"For the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth," many churches have observed Rural Life Sunday each year since 1929.

Beneath the observance is a desire to emphasize the meaning of Christianity for rural life, to consider justice for agriculture and the spiritual values inherent in country life.

Rural Life Sunday comes the fifth Sunday after Easter, May 18. An order of service, prepared by a United Presbyterian, Rev. George P. Kerr, may be secured at five cents a copy from the National Council's Division of Home Missions, 297 Fourth Avenue New York 10, N. Y.

Books Received

FROM FRONTIER TO FRONTIER, *Hermann N. Morse,* Board of Christian Education, Presbyterian Church U.S.A., Philadelphia, Pa. (paper) $1.25

HEBREW CRIMINAL LAW AND PROCEDURE, *Hyman E. Goldin,* Twayne Publishers, Inc., New York, N. Y. 4.75

A TREASURY OF JEWISH HOLIDAYS, *Hyman E. Goldin,* Twayne Publishers, Inc., New York, N. Y. 3.75

THE FOUNDATIONS OF THE CHRISTIAN FAITH, *J. N. Sanders,* Philosophical Library, Inc., New York, N. Y. 3.75

TRIUMPHANT BELIEVING, *John Short,* Charles Scribner's Sons, New York, N. Y. 2.50

THE IRONY OF AMERICAN HISTORY, *Reinhold Niebuhr,* Charles Scribner's Sons, New York, N. Y. 2.50

WAYS OF WORSHIP, *Pehr Edwall, Eric Hayman and William D. Maxwell,* editors, Harper & Brothers, New York, N. Y. 4.00

BEST SERMONS 1951-1952, *G. Paul Butler,* editor, The Macmillan Co., New York, N. Y. 3.75

THEY WENT TO COLLEGE, *Ernest Havemann* and *Patricia Salter West,* Harcourt, Brace & Co., New York, N. Y. 4.00

FOES OF THE SPIRIT, Kenneth A. *Holmes,* Exposition Press, New York, N. Y. 2.50

THE EXISTENTIALISTS, *James Collins,* Henry Regnery Co., Chicago, Ill. $4.50

FLORENCE ALLSHORN, *J. H. Oldham,* Harper & Bros., New York, N. Y. 2.75

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM, *Dawson C. Bryan,* Abingdon-Cokesbury, Nashville, Tenn. 2.00

LUTHER NOW, *Hanns Lilje,* Muhlenberg Press, Philadelphia, Pa. 2.25

THE INTERPRETER'S BIBLE, VOLUME 8, Abingdon-Cokesbury Press, Nashville, Tenn. 8.75

THE CHURCH IN COMMUNITY ACTION, *Harvey Seifert,* Abingdon-Cokesbury, Nashville, Tenn. 2.75

SAINTS FOR OUR TIMES, *Theodore Maynard,* Appleton-Century-Crofts, Inc., New York, N. Y. 3.50

STEPHEN HOBHOUSE, AN AUTOBIOGRAPHY, The Beacon Press, Boston, Mass. 3.00

THE LIFE AND TIMES OF DANIEL LINDLEY, *Edwin W. Smith,* Library Publishers, New York, N. Y. 5.50

TIME AND ETERNITY, *W. T. Stace,* Princeton University Press, Princeton, N. J. 3.00

MODERN POETRY AND THE CHRISTIAN TRADITION, *Amos N. Wilder,* Charles Scribner's Sons, New York, N. Y. 3.00

CHOOSE LIFE, *Eric Gutkind,* Henry Schuman, Inc., New York, N. Y. 4.00

ON LIVING WITH YOURSELF, *Charles M. Crowe,* Abingdon-Cokesbury Press, Nashville, Tenn. 2.50

RELIGIOUS BELIEFS OF AMERICAN SCIENTISITS, *Edward LeRoy Long, Jr.,* Westminster Press, Philadelphia, Pa. 3.00

PRAYER, *Karl Barth,* Westminster Press, Philadelphia, Pa. 1.50

FIFTY OBJECT TALKS, *E. Lansing Bennett,* Fleming H. Revell Co., Westwood, N. J. 2.00

A MAN AND HIS GOD, *Russell J. Humbert,* Abingdon-Cokesbury Press, Nashville, Tenn. 1.50

POSSIBILITIES UNLIMITED, *Daniel Luzon Morris,* Harper & Bros., New York, N. Y. 2.50

MARCHING OFF THE MAP, *Halford E. Luccock,* Harper & Bros., New York, N. Y. 2.50

RELIGION, HEALING AND HEALTH, *James Dale Van Buskirk,* The Macmillan Co., New York, N. Y. 2.50

THE MARCH TOWARD MATTER, *John MacPartland,* Philosophical Library, New York, N. Y. 2.75

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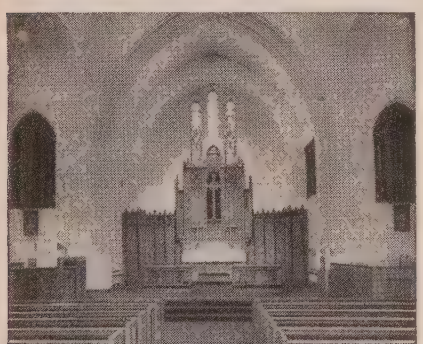

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Pamphlets for Your Library

The following five pamphlets are available from the New York office of the National Council, 297 Fourth Avenue, New York 10, N. Y.:

A Sunday Evening with the Martins—Portrays the link between local parish life, the life of the average family and the entire cooperative program under the leadership of the National Council of Churches. Illustrated, 32 pages, 15 cents. *Reviewed in this issue.*

Handbook of Cooperative Christianity in the United States—Department of Field Administration. Aims to help churches to understand and use the resources of the Council's various units. 75 cents.

Buffalo Conference on the Christian and His Daily Work—Department of the Church and Economic Life, 35 cents. Resource material used was *The Christian at His Daily Work,* also 35 cents.

Christian Tithing—A Privilege—By Robert E. Speer. Distributed by the Department of Stewardship and Benevolence through the courtesy of the Department of Promotion, Presbyterian Church, U.S.A., 5 cents.

No Migrant Problem Here—By André Fontaine. Division of Home Missions. Reprinted from *Nation's Business.* A searching account of the "healing" of Hoopeston, Ill., where there *once* was a migrant problem. Single copy free.

The following pamphlets may be obtained from the Division of Christian Education, 79 East Adams Street, Chicago 3, Ill.:

Wanted—A Counsellor—Committee on Camps and Conferences. An invitation to Christians to invest part of their summer with boys and girls in camp leadership. 5 cents.

The Camp Counsellor by Maurice D. Bone; *Why Send Them to Camp?* by Reynold E. Carlson; *The Conference Leader* and *Why Send Them to a Summer Church Conference?* by Joseph W. Bell. Reprinted from *The International Journal of Religious Education,* 5 cents each.)

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By Ronald Bridges

LOOKING *and* LISTENING

This is a Help Wanted notice. Perhaps it should go in as an advertisement but I make bold to present it this way. We need professional and highly competent amateur cameramen to cover religious events for us all over the country and to provide stock footage for us on hundred and one aspects of church life, i. e., folks going into church, leaving, the Boy Scout troop in session, the men's club, the young adult group, a Sunday school picnic, a Christmas concert, summer camps, etc., etc. We need this stock footage for background and illustrative purposes for documentary and news presentations. Specific news event coverage is needed for occasional use in such shows as Camel News Caravan and Ed Murrow's "See It Now" and specifically for our "This Week in Religion," the Dumont Network program 6:00-7:00 P.M. EST, Sunday, Dr. Robbins Barstow handling the segment allotted to the Broadcasting and Film Commission.

Please do not send us film of any sort without first writing us to say what you have. There will be legal problems to work out, vexing clearances to put through; but we feel it can be done—a nation-wide coverage of religious activities by volunteer cameramen. (35 mm. is best. 16 mm. will do; 8mm. is n.g.)

You who read this know the enormous difference between haphazard amateur movies and artistically conceived and executed amateur movies. The latter can be better in some respects than the commonplace professional job. However, the professional cameraman knows just the lighting needed, just the visual effects that will show up right on a TV screen. A really excellent film as shown on a large home screen may lose all its quality when reduced to a 17 inch screen with static popping in and out and "ghosts" always walking or threatening to walk.

Help Wanted: volunteer cameramen to serve as film-correspondents for the National Council of the Churches of Christ in the U.S.A.

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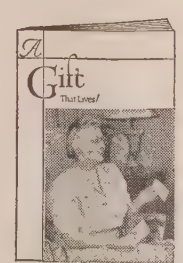

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BOOKS

The Interpreter's Bible

EDITED BY GEORGE A. BUTTRICK, *et al.* Volume VIII, Abingdon-Cokesbury Press, New York, 811 pages, $8.75.

Appearing on schedule, the second New Testament volume of *The Interpreter's Bible,* Vol. VIII, which includes King James Version and Revised Standard Version text, exegesis and exposition of the Gospels of Luke and John, is another happy addition to a series of volumes which is destined to become one of the most significant accumulations of biblical scholarship of our century.

Already the reviewer has made such extensive use of Vol. VII of the series (reviewed in *Outlook,* October, 1951, pp. 16, 30) that he has eagerly anticipated the appearance of the second volume to complete the Gospel information. Nor is he in any way disappointed. Here again competent New Testament scholars and skilled expositors have created a classic for the minister's and teacher's study.

In this case the editors have drawn on Canadian and British scholarship for the introductions and exegetical materials to the two Gospels, as well as for the exposition of the Gospel of John. Both S. MacLean Gilmour, Professor of New Testament Literature and Criticism, Queen's Theological College, who prepared the introduction and exegesis of Luke, and Wilbert F. Howard, principal of Handsworth College, Birmingham, England, who presents the Johannine introduction and exegesis, have demonstrated their competence in handling their materials. They have brought a vast amount of biblical research of the past fifty years, within which they apparently move with ease, down to a compass of a relatively few pages. Sometimes their statements seem too brief, and one wishes they would elucidate further, but what they present is clear and understandable. Frequent bibliographical references are supplied for further investigation. The introductions to Luke and John, though relatively brief, present a comprehensive picture of the status of New Testament research in these areas. Though the authors show their preferences on disputed points, they present enough of each side of the argument to give the reader considerable freedom of choice for his own conclusions. He is made to face the facts, however, for which every minister and teacher should be grateful.

A roster of four expositors, all competent New Testament scholars and theologians, offer the expositions for Luke, printed, as in the previous volume, in double columns on the lower part of each page. Dr. Walter Russell Bowie, Professor of Homiletics, Protestant Episcopal Theological Seminary, Virginia, takes the first quarter of Luke, followed by Dr. John Knox, Professor of New Testament, Union Theological Seminary, New York with chapters 7-12. Dr. George A. Buttrick, who did the expository material for Matthew in Vol. VII and is general editor, needs no introduction. Here he presents the material for Luke 13-18, while Dr. Paul Scherer, Professor of Homiletics, Union Theological Seminary, well known for his Sunday Vespers, concludes that part. The expository material for the Gospel of John comes from Scotland from Dr. Arthur John Gossip, the Emeritus Professor of Christian Ethics and Practical Training of the University of Glasgow.

Here is a wealth of thought-provoking material over which the minister and teacher will want to ponder long, and from which he will glean a rich reward. These two volumes of *The Interpreter's Bible,* supplemented by the volume, *Gospel Parallels: A Synopsis of the First Three Gospels* (Thomas Nelson, 1949), which also uses the *Revised Standard Version,* constitute the finest possible up-to-date basic tools for the serious study of the Gospels. Here is a "must" library for every one who would teach and expound the Gospel message with intelligent understanding and faithfulness.

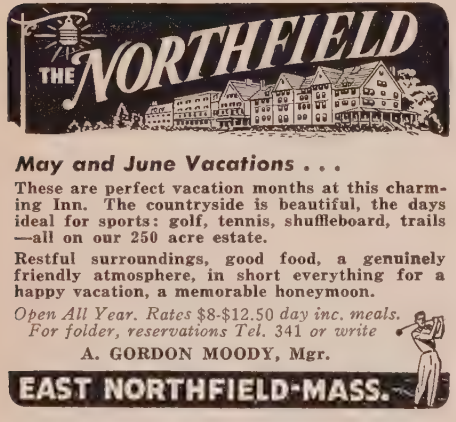
JOHN C. TREVER

The Coming of Christ

BY C. H. DODD, Cambridge University Press, New York, $1.00.

The selection of "The Christian Hope" as the central theme for the next assembly of the World Council of Churches is focussing the attention of American Christians on the "eschatological" aspect of Christianity in an unusual degree. To this new interest nothing could be a better introduction than this small book of Dr. Dodd's. It consists of four radio addresses by the outstanding New Testament scholar in the English-speaking world. They center around the meaning of the "second coming" of Christ.

Dr. Dodd holds that the belief that "He shall come again" is central in the Christian faith. He points out that the early Christians were mistaken in trying



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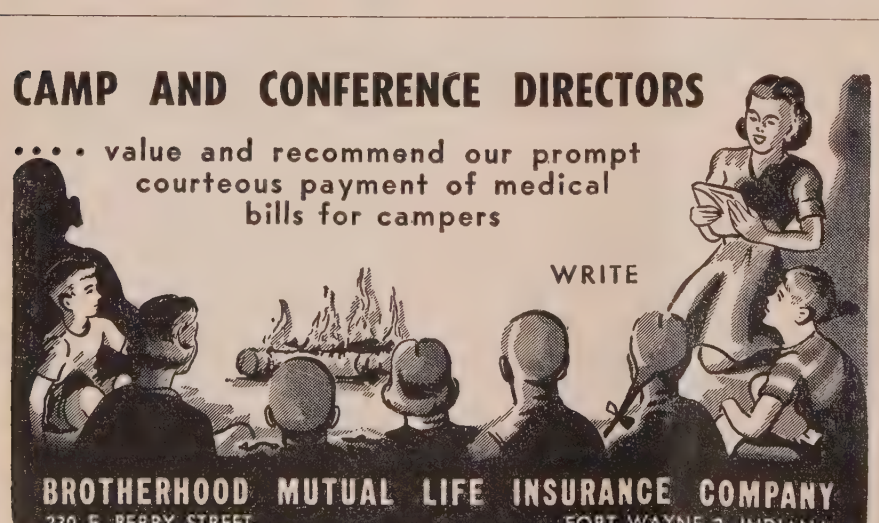
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fix a *date* (since His coming again ally "lies outside our system of time-ckoning altogether") but were not mis-ken in their essential faith. He puts uch emphasis on the fact that Christ's iumph was already realized, in essence, His first coming. His first coming eant both that "God's victory was on" and that "it was yet to win." The hristian life, in a word, is "a tension etween realization and expectation."

Dr. Dodd's messages, popular in form presentation as befits radio utterances, ill help many Christians to understand ne permanent significance of the doc-ine of the "second coming" as an firmation both that Christ is the "Lord f history" and that there is a consum-ation that lies "beyond history."

SAMUEL MCCREA CAVERT

Church Maintenance Manual

BY ROGER C. WHITMAN, Doubleday Co., New York, $3.00.

This is a practical "how to" book or the church custodian, the members f church building committees, and for he pastor. It is prepared by a writer hose daily column, "First Aid for the iling House," appears in many news-apers of the nation. Dr. E. M. Conover f the National Council's Bureau of hurch Building and Architecture writes n introduction indicating the wide use-ulness of the book.

It is simple, clear and brief. Many ems are treated in short paragraphs, t they sum up a wealth of informa-ion and experience.—BENSON Y. LANDIS

A Sunday Evening with the Martins

BY ROBBINS W. BARSTOW, National Council of Churches, New York, 15 cents.

Here is something new, different and exciting. An organization embracing some 31,000,000 people presents a report in terms of the impact of its work upon one family. There are no tables of statistics, no graphs, no mention of income, expenditures, working capital, profits and dividends. There is just the amazing story of what happens to one family, one home, one community as the result of the work of the National Council of the Churches of Christ in the U.S.A.

Mr. and Mrs. John Martin and their three children, Ruth, attending college, Tim, fifteen, and Margie a girl of thirteen, are all active in their local church. On a given Sunday evening, the total activity of the National Council comes alive in their home and community.

It takes courage and confidence to issue this kind of report. Here the National Council confronts the acid test as it commits the value of its work to what it does for a man, a woman and three growing children. This is a challenge to all organizations to invite the public to judge their value by the effect of their work upon the American home and family and youth.

This brave account of a stewardship in terms of human values is something that deserves to be heralded to all the world. The report affords a supreme opportunity for ministers and church leaders to inform the men, women and youth of the churches on what cooperative Protestantism now is, does and may become. We sometimes grow weary of organizations, programs and meetings. To see the end result of all this in terms of an American home and community is a refreshing and long overdue experience.

This report should receive wide distribution. It should be read by church people, read to church people from desk and pulpit; discussed by church people and commended by them to non-church people, until churches and communities all over the land come alive to the values and promise of this new organ of church cooperation.

The report lends itself to dramatic presentation, for it is a dramatic account presented in dramatic style. It would be difficult to conceive anyone starting to read this exciting story and stopping before he came to the end. And when he has finished, he is bound to agree with the Martin family that in a single evening, yea in a single hour, he has "felt something of the breadth and the depth and the lift of Christian discipleship, Christian fellowship and Christian faith in action." In his own way he will join with Pastor Richards, who dropped into the home for a few moments: "We thank Thee, Heavenly Father, for the oneness we feel in our friendship in Christ. Bless Thy whole church and give unto her a new wisdom and a new charity, with the renewal of her unity in love and in service—direct our plans, strengthen our purposes, fulfill Thy will in us, in our homes, our community, our nation, our world, through Jesus Christ Our Lord, Amen."

Great credit and appreciation are due the author of this report, Dr. Robbins W. Barstow. He has pioneered courageously in a new field of report-writing and achieved the "impossible" in a quality of report that points the way to a new era in building understanding and good will through the publication of annual reports that are readable, exciting and convincing.

—A. D. STAUFFACHER*

**Executive Secretary, Missions Council of the Congregational Christian Churches.*

(*Continued on page* 26)

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BOOKS

(*Continued from page 25*)

Ways of Worship

EDITED BY P. EDWALL, E. HAYMAN and W. D. MAXWELL, Harper & Brothers, New York, $4.00.

This book of essays aims to provide background material for the Lund Conference on Faith and Order. It is divided into five sections: the Report of the Commission on Worship; 11 essays on the elements of liturgy; a similar number on the "inner meanings" of Word and Sacrament; four essays on Mariology and a concluding statement about common devotional understanding.

The Report probes some of the broad differences in worship, which distinguish the various communions and which at times cut across denominational lines. The main item on the agenda for Lund is a consideration of these from the point of view of the extent to which they are, or are not, compatible with one another.

The essays on the elements of liturgy are rather uneven. Moreover, the terms or reference given to the authors are not in every case adapted to bring out the distinctive nature of a given tradition. This is true of the Roman Catholic, Orthodox and Anglican essays. The two Lutheran articles provide some significant material on the liturgical movement in Germany and Sweden. W. D. Maxwell's essay on the Scottish Church is clear and informative; but, by its liturgical emphasis, it is not altogether representative of Presbyterianism. The Baptist, Congregationalist and Methodist statements are more successful in this regard. The piece prepared by the Committee of Friends is of interest, since it stresses the content of the Christian faith in Quaker worship and refers to various queries along these lines, which are read aloud from time to time in meetings.

The next two parts of the volume are seriously lacking in balance. The section on Word and Sacrament has a brief, formal statement of the Orthodox viewpoint. There are three Anglican essays, one of which is Dr. Hicks's illuminating note on sacrifice, reprinted from the Edinburgh volume. The two Lutheran essays are quite suggestive. The one by R. Will deals with the nature of Word and Sacrament under the categories of edification and adoration on the one hand, and of revelation and mystery on the other. There are three Reformed pieces, all from the liturgical point of view. A. Graf deplores the effects of the Enlightenment with its rationalistic piety, while R. Paquier deplores the separation of spirit and body in liberal idealism, along with its corollary, an extreme separation of human and divine, in Barthianism. The section concludes with a terse Old Catholic essay. Of the 11 articles four are from Great Britain and seven from the Continent.

The section on Mariology is even more unrepresentative, not to say surprising, although the four essays on the topic are the best in the book. There is a very readable one by a Roman Catholic. Two are reprints from E. L. Mascall's Symposium, *Mother of God*, and present the Eastern and High Anglican views very persuasively. T. M. Parker's contribution is especially notable. It has a marked freshness about it, and stresses the need to praise Our Lady (as does the East), rather than to ask her favors (as does the West). Max Thurian shows how the Virgin can be commemorated in the Reformed Church, without compromising its basic tenets. He warns against the dangers of intercession to the saints; and he appends an Office of the Virgin used by the Cluniac Reformed Community. The Virgin is only invoked in the verse, "Blessed art thou among women."

The final essay of the volume is a thoughtful piece by Gilbert Shaw and Eric Hayman on common devotional understanding. It pleads for the forming of groups to share the inwardness of the several devotional and liturgical traditions in sympathy and charity.

Such is the preparatory volume for Lund. There is much in it of permanent value; and it indicates the widespread influence of the liturgical movement. Yet one cannot but feel that it could have been made both more useful and more significant. For one thing, the essays should have been more widely circulated in advance. They certainly would have profited from criticism. Then again, too many are written from the point of view of those influenced by the liturgical movement. Hence they do not fully represent what is going on in the Church at large. The geographic distribution is rather poor. The American scene is inadequately represented — the Younger Churches and the mission field not at all. Moreover, it may be questioned

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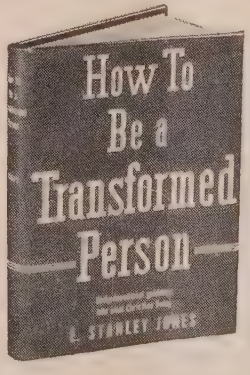

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aether the most fruitful approach is ways to have authors write on their n rites. Sympathetic and critical essays those *outside* given traditions would metimes be helpful. A Presbyterian iting on Anglicanism would at least likely to mention the *Book of Com- on Prayer,* something which seems to ve escaped Fr. Hebert!

The absence of a vigorous Protestant ticle against devotions to the Blessed irgin is a most serious omission. Then ain, the "enthusiastic" worship of ctarian groups, which are daily claim- g more and more adherents, is not ticed, despite the fact that this poses ne of the most significant problems modern liturgy.

One has the impression that the Faith d Order aspect of the ecumenical ovement moves upon lines which are o narrow, and does not take sufficient ains to recruit the help of a wide nstituency. While the actual union f churches must, of course, be a matter or duly elected delegates and small, ficial groups, the real hope of ecumen- ity lies in a much wider program. The avening of the whole Church by utual understanding through common rayer and discussion is what we must ave in view. This can only be accom- lished by a broader approach than the aith and Order Commission has yet dopted.

—CYRIL C. RICHARDSON*

* Washburn professor of Church History t Union Theological Seminary, New ork.

sed by permission of *The Ecumenical Review,* Geneva, Switzerland.

Religion, Healing and Health

BY JAMES DALE VAN BUSKIRK, M.D., The Macmillan Co., New York, $2.50.

The spiritual concern of a warm-hearted pastor and the scientific approach of a doctor unite to make this an unusual book. The author is at once a clergyman and a physician. As a doctor, his attitude is realistic and critical. As a pastor, he has an appreciation of religious factors which are often overlooked by the medical specialist.

Dr. Van Buskirk's treatment comes to two main conclusions—first, the value of religion in maintaining health of both body and mind and, second, the scientific basis for believing that religion has curative power in many ills and is preventive of some disorders.

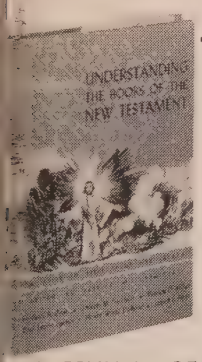
The underlying facts, especially those having to do with the influence of body and mind on each other and the relation of the emotions to certain forms of sickness, are first set forth. Then follows a discussion of faith-healing, both religious and non-religious, the healing cults, and the historic place of healing in the life of the Church.

A generation ago, Dr. Van Buskirk points out, the whole emphasis in medical science was on the physical, disease was assumed to be due to some chemical or physical process gone wrong. Now, however, the key word in medicine is "psychosomatic." As Dr. Van Buskirk clearly shows, this puts religious help in healing and in healthy living on a sounder scientific basis.

The common emotions like anxiety, fear, anger, resentment, jealously and guilt, are responsible, Dr. Van Buskirk is sure, for a great part of the common illnesses. In most cases of emotional disturbance he believes there is no need for psychoanalysis. With a proper understanding of their problems, many people can help themselves. But often this is not enough; to overcome a deep-seated wrong emotion they need the "expulsive power of a new affection." It is at this point that religion can play the determinative role, since faith in God and a right attitude toward life are what is basically needed. There is no claim that they will keep us from infections or injury or the wearing out of our bodies but there is a strong insistence that they can keep us from unhealthy emotions and tensions.

—SAMUEL MCCREA CAVERT

(*Continued on page* 28)



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BOOKS

(*Continued from page 27*)

Fathers Are Parents Too

By O. Spurgeon English, M.D. and Constance J. Foster, Putnam, 1951, $3.75.

The Practice of Marriage Counseling.

By Emily Mudd, Association Press, 1951, $4.50.

The first of these two books is the most definite and comprehensive treatment we have of the fact that fathers are parents.

A father is needed by his child from the earliest days. He cooperates with the mother in creating an atmosphere of love and confidence. Enough love in infancy is the antidote for many griefs and sorrows of later years. The child's security is enhanced by parents who can say a firm "No" on occasion. While details of training are important, and much help is given in understanding them, attitudes are still more important. Constructive methods of guidance operate from within.

The father is indispensable in the sex education of children of both sexes both by example and by words. He has special opportunities in explaining the simple and dignified facts of parenthood and family relationships. When his children are adolescents he must recognize four outstanding needs of these young people, namely 1) for emancipation, 2) for vocational choice and preparation, 3) for understanding the early love experiences, and 4) development of altruism.

Suggestions are given for helping children to channel their aggressiveness and to develop their lives on such bases of strength as creative and joyous experiences, learning to love and to share and developing self-discipline. A good father is a guide to his children in understanding and responding to the fatherhood of God.

Problem children, the authors say, are not born that way. Delinquents need love and understanding more than they need punishment. Wisdom and hope for all fathers are in the words: "Don't waste time regretting the past. It is never too late to effect favorable changes in a young one. Human beings are eternally improvable. The prognosis for improvement is usually excellent."

Dr. Mudd's book is the first extended description and analysis of the work of a marriage counseling center, the Philadelphia Marriage Council. Experience there has shown that "when counselors work with constructive methods and attitudes in the majority of cases their clients will be helped."

A valuable historical treatment traces the general development of the counseling movement. The book also gives an extensive survey of the various types of work in this field and the three-hundred active marriage counseling centers which are carrying it on. At the same time the author states that the greater part of marriage counseling is done by physicians, clergymen, educators and members of other professions who do counseling as a part of their work.

Drawing upon experience of her own organization, she indicates types of clients and cases and shows how the social background of depression, wartime and then post-war years has been reflected in the problems people have brought.

The heart of the book deals with case histories. Four are selected for somewhat extended treatment. Sixteen others are given in summary form. These provide an admirable means of acquainting the reader with the methods and philosophy of marriage counseling. While much emphasis is placed on training, methods, research and scientific information the author recognizes also the importance of quality of personality and motivation. She believes that the effort to help people in their family relationships by the best methods available is in accord with the full breadth of the teaching of Christ.

While readers are likely at points to diverge from opinions of books, even such valuable ones, the first one of these two would be of great value to any father and the second to anyone concerned with marriage counseling.

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ow To Get Rich In Washington—ich Man's Division of the Welfare tate

By Blair Bolles, W. W. Norton & o., New York, $3.75.

During the past five or six years, there as been a "democratization of corrup-on" in Washington, writes Mr. Bolles, ho from 1944 to 1951 was director of e Washington Bureau of the Foreign olicy Association.

To support his thesis, Mr. Bolles raws upon every Congressional probe nd, in a few instances, upon special nvestigations made by the St. Louis ost-Dispatch, the *New York Herald ribune*, the *New York World-Telegram nd Sun*, and the *New York Post*.

Among various developments Mr. olles refers to what he calls the growth f "military socialism"—the expansion by overnment encouragement of industries hat exist only because they are neces-ary for the defense program. "Easy oney," according to the author, comes n three forms:

. ways of overpaying the favored;
. protection to vested interests;
. discrimination in administration of he revenue laws and Congress has elped along the process by "enacting long succession of unrealistic laws."

When it comes to prescribing remedies, Mr. Bolles is not always or altogether pecific. He wants Congress to "make ew rules" to govern the use of money. There are too many independent gencies operating without real control f the President. Many jobs should be aken off the patronage list and put nder civil service. "Equal justice" hould be re-inshrined "at the heart of merican life." "The people are to blame for the sins of their government." he people only can reform politics. Hope lies in the powers of regeneration.

—Benson Y. Landis

(*Continued on page* 30)

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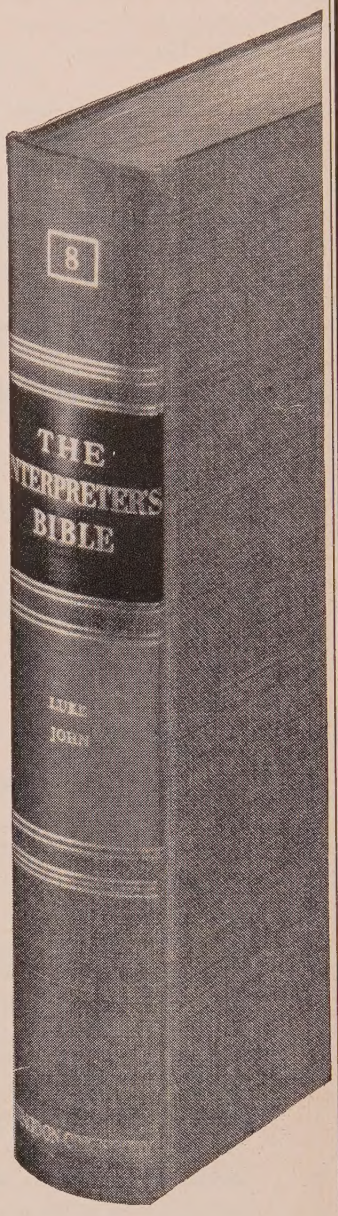

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BOOKS

(*Continued from page* 29)

How to Work with Groups

By Harleigh B. Trecker and Audrey R. Trecker, The Woman's Press, New York, $3.00.

Here is a book for lay leaders which the layman can understand. Written by Dr. Trecker, who is dean of the School of Social Work at Hartford, Conn., and his wife, a citizen volunteer, the book is in easy and readable style. Thanks are due to Mrs. Trecker who not only tested her husband's theories but kept him to language which can be understood by the beginner in work with groups.

This is the most comprehensive manual on leadership training your reviewer has encountered and its sound theory and scientific material are presented in a logical and interesting manner. Written primarily for leaders, the book could well be used as a study guide for groups also. Many a new chairman with quaking knees will be fortified and steadied by having a copy of "How to Work with Groups" under his or her arm.

The chapters on Getting Things Done the Democratic Way, The Group Leader and How the Democratic Leader Works, and How to Take Group Action are particularly helpful for councils of churches, councils of church women, and for church social action groups. The philosophical background will be helpful for every church leader whose great and immediate need is to master group leadership skills and to understand what is involved in working with groups.

Twelve of the fifteen chapters are devoted to *how to* work with groups. The author has left nothing for the inexperienced leader to wonder about, but has expertly and succinctly outlined the leader's responsibility for pre-planning of the meeting, techniques to be used in discussion, self-evaluation of the meeting itself, and how to understand the group and its individual members. The satisfaction of participation in a group cannot but be enhanced for anyone who reads this book for insight or stimulation. A small but excellent bibliography is included.

—Esther C. Stamats

A Catholic Speaks His Mind

By Thomas Sugrue, Harper, New York, $1.00.

The articles in the *Christian Herald* by this outspoken Roman Catholic layman have already attracted wide attention and it is gratifying to have them now in permanent form. He takes a liberal view toward various aspects of religious tensions in America. He stands, for example, in direct opposition to the appointment of an American ambassador to the Vatican.

Mr. Sugrue feels that religious affiliations are becoming increasingly divisive in our country. He pleads for real cooperation among Protestants, Catholics and Jews on the basis of many common interests. His point of view is very different from that of well known spokesmen for the hierarchy. It is safe to predict that he will receive warm commendation from great numbers outside the Roman Church and there will be a keen interest in seeing what the reaction will be within that communion.

How to Help an Alcoholic

By Clifford J. Earle, Westminster Press, Philadelphia, $1.50.

Westminster Press is making an important contribution to a better pastoral ministry by its little books in the "Pastoral Aid Series."

This latest, written by the secretary for social education and action in the Presbyterian Board of Christian Education, is designed to be a practical guide in the personal counseling of alcoholics and their families. Emphasis is laid on the religious approach to the problem and the religious resources available in dealing with it.

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God's Word in Man's Language

By EUGENE A. NIDA

This is the fascinating story of those who have translated the Bible, or parts of it, into 1040 languages, from the early Christians down to the present-day translators all over the world. Here are the stories of Jerome, Wyclif, Luther, Adoniram Judson, William Carey and many others, named and unnamed. Dr. Nida creates a vivid picture of those who have prepared the translations and the unbelievable problems which have faced them and of the people who have received the scriptures in their own languages in terms which are meaningful to them. For example, he gives numerous examples of the picturesqueness of native dialects which in many cases conveys with more depth than English the meaning of the original words of the Bible and which in other cases has resulted in hilarious mistranslations on the part of well-meaning translators.

Dr. Nida is an associate secretary of the American Bible Society.

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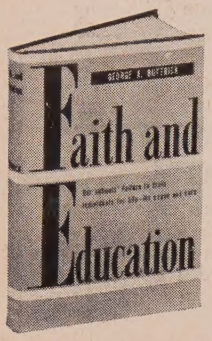

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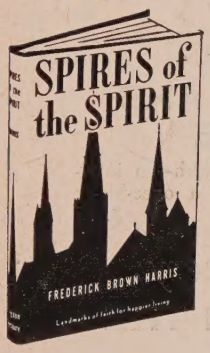

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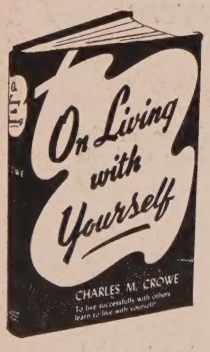

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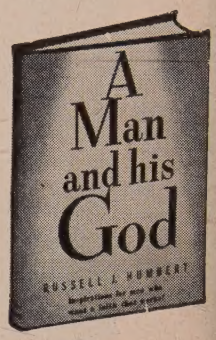

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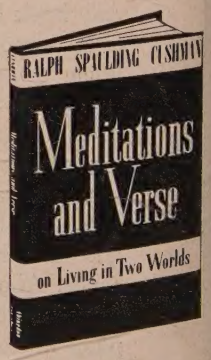

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